NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

DHAMMAPADAŊ

I. YAMAKAVAGGO.

1. Manopubbangamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā,
tato naŋ dukkham anveti, cakkaŋ va vahato padaŋ.

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2. Manopubbangamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā,
tato naŋ sukham anveti, chāyā va anapāyinī.

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3. Akkocchi maŋ, avadhi maŋ, ajini maŋ, ahāsi me:
ye taŋ upanayhanti, veraŋ tesaŋ na sammati.

4. Akkocchi maŋ, avadhi maŋ, ajini maŋ, ahāsi me:
ye taŋ na[1] upanayhanti, veraŋ tesûpasammati.

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[1] B^r nûpanayhanti; S^o nopanayhanti.

2[c]. For the simile cf. Tha. 1041-3.
3-6. =Vin. i, 349; Jāt. iii, 212 (108-10).

NOTE.—The lines under verses indicate where the Commentary has a fresh story to tell, to which the verse was supposed to be the outcome as mantra, summing up the religious lesson. Opposite, the line merely indicates division between sets of 'twins.'

VERSES ON DHAMMA

I. TWIN (VERSES).

1. Things are forerun by mind, have mind as best, are compounds of the mind.[1]*
   If with corrupted mind a man do speak, or act,
   therefrom ill follows him as wheel the foot of drawing (beast).

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2. Things are forerun by mind, have mind as best, are compounds of the mind.*
   If with a mind serene a man do speak or act,
   therefrom bliss follows him as shadow that does not depart.

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3. They who (in thought) belabour this:—That man
   has me abused, has hurt, has worsted me,
   has me despoiled:—in these wrath's not allayed.

4. They who do not belabour this:—That man
   has me abused, has hurt, has worsted me,
   has me despoiled:—in them wrath is allayed.

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* Ground 1.

[1] For a criticism of Messrs. Barua and Mitra's linking this sentiment with the Chāndogya Upanishad (in their *Prakrit Dhammapada*) see my Introd., p. xvi. Such link as there is lies between both the passages and the growing Sānkhya vogue. There is far closer linkage with the Upanishadic teaching revealed in other verses. See *infra*, references in footnotes.

5. Na hi verena verāni sammatîdha[1] kudācanaŋ,
Averena ca sammanti; esa dhammo sanantano.

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6. Pare ca na vijānanti: mayam ettha yamāmase,
ye ca tattha vijānanti, tato sammanti medhagā.

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7. Subhânupassiŋ viharantaŋ indriyesu asaŋvutaŋ —
bhojanamhi amattaññuŋ kusītaŋ hīnavīriyaŋ
taŋ ve pasahati[2] Māro vāto rukkhaŋ va dubbalaŋ.

8. Asubhânupassiŋ viharantaŋ indriyesu susaŋvutaŋ —
bhojanamhi ca mattaññuŋ saddhaŋ āraddhavīriyaŋ

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9. Anikkasāvo kāsāvaŋ yo vatthaŋ paridahessati[3]
apeto damasaccena, na so kāsāvam arhati.

10. Yo ca vantakasāv' assa sīlesu susamāhito
upeto damasaccena sa ve kāsāvam arhati.

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[1] F., B[r] sammant' idha. [2] B[r] F. pasahatī.
[3] B[r] paridahissati.

6. Tha. 275, 498.
9, 10. Tha. 969, 970; Jāt. ii, 198; v, 50.

5. Nay,[1] not by wrath are wrathful moods allayed here (and) at any time,
but by not-wrath are they allayed: this is an (ageless) endless thing.

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6. People do not discern that here we straitened are (in life, in time),[2]
but they who herein do discern, thereby their quarrels are allayed.

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7. Whoso abides with eye alert for beauty,
unrestrained in sense, in food immoderate,
slothful, inert: that man does Māra sway, as wind the tree that's weak.

8. Whoso abides with eye alert for what is foul,
in senses well restrained, in eating temperate,
trusting and having energy stirred up:
that man Māra* sways not, no more than tree the mountain crag.

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9. Whoso (himself) not clean of stain will don the yellow-stainèd robe,
Forth-goer he from state of training, unfit he to wear the yellow.

10. But whoso may have vomited (all) stain, on morals well intent,
Upgoer he to state of training, fit is he to wear the yellow.

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* Grounds 1, 12 (Introd., p. xxxi *f.*).

[1] The frequency in Pali verse of the particle *hi* is possibly due in part to metrical convenience. But, like *have, ve,* if not so emphatically, it has the effect of giving weight to what follows. Cf. the *Amen, dico vobis* of the Gospels. If it precede explanatory matter, 'for' is a possible rendering. Cf. Fausböll's *enim.*

[2] The Pali line is found only here and in *Pss. of the Brethren,* verse 275. Cf. my note there, and *ib.* on p. xlvii.

11. Asāre sāramatino sāre câsāradassino
te sāraŋ nâdhigacchanti micchāsankappagocarā.

12. Sārañ ca sārato ñatvā asārañ ca asārato
te sāraŋ adhigacchanti sammāsankappagocarā.

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13. Yathā agāraŋ[1] ducchannaŋ vuṭṭhi samativijjhati,
evaŋ abhāvitaŋ cittaŋ rāgo samativijjhati.

14. Yathā agāraŋ succhannaŋ vuṭṭhi na samativijjhati,
evaŋ subhāvitaŋ cittaŋ rāgo na samativijjhati.

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15. Idha socati, pecca socati, pāpakārī ubhayattha socati,
so socati, so vihaññati, disvā kammakiliṭṭham attano.

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16. Idha modati, pecca modati, katapuñño ubhayattha modati,
so modati, so pamodati, disvā kammavisuddhim attano.

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17. Idha tappati, pecca tappati, pāpakārī ubhayattha tappati,
pāpam me katan ti tappati, bhiyyo tappati duggatiŋ gato.

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[1] Br F. yathā agāraŋ, and in 14.

13, 14. Tha. 133, 134.

11. They who deem core in not-core, yea, and they
who see not-core in core, they go not on
into the core, their range is wrong intent.

12. But they who know core as core and not-core as not-core,
they go on into core, their range is right intent.

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13. As through the ill-roofed house rain penetrates,
so passion penetrates the mind where is no growth.[1]

14. As well-roofed house rain does not penetrate,
so passion penetrates not mind where is good growth.[1]

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15. Here doth he mourn, gone onward doth he mourn,
both here and there the evil-doer mourns.
'Tis the same man[2] who mourns, who's crushed,
in that he sees the deed-defilement of the self.

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16. Here he rejoices, gone onward rejoices too;
worker of merit doth rejoice both here and there.
'Tis the same man rejoices and exults,
in that he sees deed-purity of the self.

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17. Here suffers he, gone onward suffers he;
doer of evil suffereth both here and there.
At thought: Ill have I wrought! he suffers (here);
gone to the woeful bourn he suffers more.

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[1] Lit. '[not] well-made-to-become.'

[2] Metrical convenience may here again have dictated; yet it is overlooked by translators and Buddhists generally, how *so*, 'this one,' is used in the Suttas for utmost emphasis in questions of personal identity. *E.g.*, 'is it true that one and the same man does the deed and experiences the result?' . . . *so karoti, so paṭisaṃvedeti?*

18. Idha nandati, pecca nandati, katapuñño ubhayattha nandati,
puññam me katan ti nandati, bhīyo nandati suggatiŋ gato.

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19. Bahum pi ce sahitaŋ bhāsamāno, na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaŋ paresaŋ, na bhāgavā sāmaññassa hoti.

20. Appam pi ce sahitaŋ bhāsamāno, dhammassa hoti anudhammacārī
rāgañ ca dosañ ca pahāya mohaŋ sammappajāno suvimuttacitto
anupādiyāno idha vā huraŋ vā, sa bhāgavā sāmaññassa hoti.

I. YAMAKAVAGGO PAṬHAMO.

II. APPAMĀDAVAGGO.

21. Appamādo amatapadaŋ, pamādo maccuno padaŋ,
appamattā na mīyanti, ye pamattā yathāmatā.

21. Netti, 34.

18. Here is he pleased, gone onward is he pleased;
worker of merit feeleth glad both here and there.
At thought: By me is merit wrought! glad is he (here);
gone to the lucky bourn he is more glad.

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19. Though he say much that's proper, yet the man
is wanton if his actions ill accord.
Like cowherd counting kine of other men,
partaker is he not in holy life.

20. Though he say little that is proper, yet if he
by dharma walk, of passion, hate and dulness rid,
rightly intelligent, his mind well freed,
not grasping after either earth or yonder,*
partaker is that man in holy life.

II. SERIOUSNESS.[1]

21. To be serious is the way to the immortal,
To be wanton is the way the mortal (takes):
The serious (become) not (as) the dying;
The wanton are as men already dead.

* Cf. Ground 5.

[1] The Pali is a negative term from the root *mad*, to be wanton, excited, drunk, mad (Pali and Italian coincide in *matto*, the past participle). Earnestness would come as near as my choice, but exact rendering is impossible. Cf. verse 19.

22. Etaŋ visesato[1] ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānaŋ gocare ratā.

23. Te jhāyino sātatikā niccaŋ daḷhaparakkamā
phusanti dhīrā nibbānaŋ yogakkhemaŋ anuttaraŋ.

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24. Uṭṭhānavato satimato[2] sucikammassa nisammakārino[3]
saŋyatassa ca dhammajīvino appamattassa yaso 'bhivaḍḍhati.

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25. Uṭṭhānen' appamādena saŋyamena[4] damena ca
dīpaŋ kayirātha[5] medhāvī yaŋ ogho nâbhikīrati.[6]

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26. Pamādam anuyuñjanti bālā dummedhino janā,
appamādañ ca medhāvī, dhanaŋ seṭṭhaŋ[7] va rakkhati.

27. Mā pamādam anuyuñjetha. Mā kāmaratisanthavaŋ.
appamatto hi jhāyanto pappoti vipulaŋ sukhaŋ.

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[1] P.Kh. visesadha=(?) visesattaŋ. [2] Br F. satīmato.
[3] P.Kh °carino. [4] Br saŋyamena. [5] F. kayrātha.
[6] P.Kh. divu karoti medhavi ya jara nabhimardati.
[7] P.Kh. seṭhi.

23(a). Cf. S. ii, 232.
26, 27. Tha. 883, 884 (Angulimāla).

22. The wise in seriousness have come to know
this as a thing that's different, (select),
and in this seriousness they make them joy,
loving the range of true-aristocrats.

23. They who are musers constantly
and ever stoutly forward press;
men well-inspired,[1] they come to touch
the Waning, peace after the toil.[2]

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24. Is a man strenuous, does he reflect,
doer deliberate of the pure deed,
is he controlled, of righteous life,
the fame of him exceeding grows.

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25. By strenuousness, by seriousness
and by control and training too
an island should the man sagacious make,
not to be scattered by the flooding spate.

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26. The simpletons, the unsagacious folk
are ever given o'er to wantonness.
Wardeth his seriousness sagacious man,
(wardeth) as wealth in which is highest worth.[3]

27. Never be given o'er to wantonness,
nor intimacy in love of sense-desire.
The serious muser verily
to happiness abundant wins.

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[1] On *dhīra*, see Index.
[2] For earlier and later values in *yoga*, cf. verses 209, 282 with 417, etc.
[3] Or, as rich man doth his chiefest treasure ward. See P.Kh.

28. Pamādaŋ appamādena yadā nudati paṇḍito,
paññāpāsādam āruyha asoko sokiniŋ pajaŋ
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.

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29. Appamatto pamattesu suttesu bahujāgaro
abalassaŋ va sīghasso[1] hitvā yāti sumedhaso.

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30. Appamādena Maghavā devānaŋ seṭṭhataŋ[2] gato.
appamādaŋ pasaŋsanti, pamādo garahito sadā.

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31. Appamādarato bhikkhu pamāde bhayadassi vā
saŋyojanaŋ anuŋ thūlaŋ, dahaŋ aggī va gacchati.

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32. Appamādarato bhikkhu pamāde bhayadassi vā
abhabbo parihānāya nibbānass' eva santike.

II. APPAMĀDA-VAGGO DUTIYO.

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[1] P.Kh: bhadr' asu. [2] P.Kh. samidhi.

28[(b) (c)]. Mbh. xii, 151, 12; Mil. 387. Cf. D. ii, 39; S. i.
30. Jāt. No. 31; S. i, 229, 239.
32. A. ii, 40; Itv. § 45; Mil. 408.

28. When the wise man by seriousness
doth drive away (the mood of) wantonness,
as one mounting to wisdom's terraced roof,
griefless, grief-smitten humankind surveys,
as would a man more worthy, standing on
the hill, the simpletons who stand upon the plain.

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29. Serious among the wanton,
very watchful 'mong the sleepers,
man sagacious fares as swift horse,
leaves behind him horse that's weaker.

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30. Through seriousness the Maghavant[1]
to highest rank of devas went.
Seriousness (the devas) praise;
the wanton man is always blamed.

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31. The monk who's fain for seriousness,
or peril sees in wantonness,
burning the fetter thin or thick,
goes on his way as (were he) fire.[2]

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32. The monk who's fain for seriousness,
or peril sees in wantonness,
not his, 'Becomer,' is't to fall away;
near to the very Waning he.*

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* Ground 10. Cf. Introduction, p. xviii *f*.

[1] On this name for Sakka, cf. *Jātaka*, No. 31; *K.S.* i, 300 *f*.

[2] Cf. *K.S.* i, 94 *f*.; *Sakya*, p. 336. Contrast the monastic dread in verses 202, 251.

III. CITTAVAGGO.

33. Phandanaŋ capalaŋ cittaŋ, dūrakkhaŋ, dunnivārayaŋ,
ujuŋ karoti medhāvī, usukaro va tejanaŋ.

34. Vārijo va thale khitto, okamokata ubbhato
pariphandati 'daŋ cittaŋ Māradheyyaŋ pahātave.

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35. Dunniggahassa lahuno yatthakāmanipātino
cittassa damatho sādhu, cittaŋ dantaŋ sukhâvahaŋ.

36. Sududdasaŋ sunipuṇaŋ, yatthakāmanipātinaŋ
cittaŋ rakkhetha medhāvī, cittaŋ guttaŋ sukhâvahaŋ.

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37. Dūrangamaŋ ekacaraŋ asarīraŋ guhâsayaŋ
ye cittaŋ saŋyamessanti, mokkhanti Mārabandhanā.

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38. Anavaṭṭhitacittassa saddhammaŋ avijānato
pariplavapasādassa paññā na paripūrati.

III. THE MIND.

33. Restless and wavering the mind,
hard both to guard and to restrain.
The man sagacious makes (it) straight,
as fletcher makes the arrowshaft.

34 As water-creature flung on land
(when) drawn from this home or from that,
twitches-and-writhes this mind about
from realm of Māra to be rid.*

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35. Of mind hard to coerce, buoyant,
and there alighting where it lists,
good is the training; trainèd mind
the bringer is of happiness.

36. Sore hard to see and very fine,
the mind, alighting where it lists,
the man sagacious holds in ward;
the guarded mind brings happiness.

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37. The mind far-going, lone faring,
not of the body, of hidden lair,
whoso will keep under control
from Māra's jail they'll be set free.*

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38. In him whose mind unstable stands,
of his own dharma unaware,
in him whose trust is fluctuate,
wisdom is not at its full worth.

* Ground 12. '*Māra* nowhere occurs' in P.Kh. fragments.

39. Anavassutacittassa ananvāhatacetaso
puññapāpahīnassa natthi jāgarato bhayaŋ.

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40. Kumbhûpamaŋ kāyam imaŋ viditvā
nagarûpamaŋ cittam idaŋ ṭhapetvā
yodhetha[1] Māraŋ paññâvudhena,
jitañ ca rakkhe, anivesano siyā.

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41. Aciraŋ vat' ayaŋ kāyo paṭhaviŋ adhisessati
chuddho apetaviññāṇo, niratthaŋ va kalingaraŋ.

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42. Diso disaŋ yaŋ taŋ kayirā[2] verī vā pana verinaŋ,
micchāpaṇihitaŋ cittaŋ pāpiyo naŋ tato kare.

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43. Na taŋ mātā pitā kayirā, aññe vâpi ca ñātakā,
sammāpaṇihitaŋ cittaŋ seyyaso naŋ tato kare.

III. CITTAVAGGO TATIYO.

IV. PUPPHAVAGGO.

44. Ko imaŋ[3] paṭhaviŋ vijessati,[4] Yamalokañ ca imaŋ
sadevakaŋ ?
ko dhammapadaŋ sudesitaŋ, kusalo puppham iva
pacessati ?

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[1] F. yojetha. [2] F. kayrā. [3] Br ko 'maŋ. [4] Br vicessati.

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42. Ud. iv, 3.

39. In him whose mind is not (sense-)moist,
in whom intent is not confused,
who is of sin and merit rid,
for him alert, there is no fear.

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40. Like to a jar if you have wot the body,
like to a stronghold if you've set the mind,
you may fight Māra with the arm of wisdom,
and conquered, ward, an you no respite give.

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41. Ere long indeed this body on the earth will lie
cast down, with mind gone hence, like useless log.

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42. What foe may do to foe, hater
to him he hates, yet worse the mind
wrong-aimed may do unto the man.[1]

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43. The (deed)[2] that mother, father could not do,
nor other kinsfolk—better (far) than they
that (deed) the mind can do that is well aimed.

IV. FLOWERS.

44. Who is this man who will discern this earth
and this, the Watchers' world, the devas' (home)?
Who will appraise a verse (though 't be) well shown
on (his own) dharma, as expert the flower?

[1] Lit. him. [2] Comy. *Kāraṇaṃ*.

45. Sekho[1] paṭhaviŋ vijessati,[2] Yamalokañ ca imaŋ sadevakaŋ.
sekho[1] dhammapadaŋ sudesitaŋ, kusalo puppham iva pacessati.

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46. Pheṇûpamaŋ kâyam imaŋ viditvā,
marīcidhammaŋ abhisambudhāno,
chetvāna Mārassa papupphakāni,[3]
adassanaŋ Maccurājassa gacche.

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47. Pupphān' h' eva pacinantaŋ vyāsattamanasaŋ[4] naraŋ
suttaŋ gāmaŋ mahogho va maccu ādāya gacchati.

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48. Pupphāni h' eva pacinantaŋ vyāsattamanasaŋ naraŋ
atittaŋ yeva kāmesu antako kurute vasaŋ.

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49. Yathāpi bhamaro pupphaŋ vaṇṇagandhaŋ aheṭhayaŋ
paleti rasam ādāya, evaŋ gāme munī care.

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50. Na paresaŋ vilomāni, na paresaŋ katâkataŋ
attano va avekkheyya katāni akatāni ca.

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[1] P.Kh. budhu. [2] Br vicessati.
[3] Br sapupphakāni. [4] Br vyāsattamānasaŋ.

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47. =verse 287. 49. Netti, 184.

45. The learner 'tis who will discern this earth
and this, the Watchers' world, the devas' (home).
The learner will appraise a verse, well shown (it is),
on (his own) dharma, as expert the flower.

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46. Like unto foam if you have wot this body,
as mirage-thing well understanding it,
the flower-tipped darts of Māra breaking off,
you may go where the death-king sees you not.*

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47. The man with stagnant mind, appraising only flowers,
as mighty flood a village sunk in sleep,
death gathers him and goes his way.

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48. The man with stagnant mind, appraising only flowers,
insatiate ever in his sense-desires,
End-maker brings under his sway.

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49. Just as a bee, not harming flower
in hue or fragrance, flies away
the nectar taking, even so
the sage should through the village go.

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50. Not things by others in the wrong way done,
not things by others done or left undone—
'tis things which by the self are done
or left undone that you should contemplate.

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* Ground 12.

51. Yathāpi ruciraŋ pupphaŋ vaṇṇavantaŋ agandhakaŋ,
evaŋ subhāsitā vācā aphalā hoti akubbato.

52. Yathāpi ruciraŋ pupphaŋ vaṇṇavantaŋ sagandhakaŋ,[1]
evaŋ subhāsitā vācā saphalā hoti kubbato.

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53. Yathāpi puppharāsimhā kayirā[2] mālāguṇe bahū
evaŋ jātena maccena kattabbaŋ kusalaŋ bahuŋ.

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54. Na pupphagandho paṭivātam eti,
na candanaŋ, tagaraŋ[3] mallikā vā,
satañ ca gandho paṭivātam eti,
sabbā disā[4] sappuriso pavāti.[5]

55. Candanaŋ tagaraŋ vâpi uppalaŋ atha vassikī
etesaŋ gandhajātānaŋ sīlagandho anuttaro.

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56. Appamatto ayaŋ gandho yāyaŋ tagaracandanī[6]
yo ca sīlavataŋ gandho vāti devesu uttamo.

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57. Tesaŋ sampannasīlānaŋ appamādavihārinaŋ
sammadaññā-vimuttānaŋ Māro maggaŋ na vindati.

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[1] Br sugandhakaŋ.
[2] Br kariyā. F. kayrā.
[3] C. C. F. tagaramallikā.
[4] Br sabbadisā.
[5] Br pavāyati.
[6] Br tagaracandanaŋ.

51, 52. Tha. 323, 324.
54. A. i, 226.
54-6. Mil. 333.

51. Just as a flower lovely in hue (but) odourless,
so speech well uttered fruitless is in him who acts not (in accord).

52. Just as a flower lovely in hue (and) odorous,
so speech well uttered fruitful is in him whose act (is in accord).

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53. Just as from flower-heap one may make a many garland-wreaths,
so by the mortal come to birth[1] is there much good that he can do.

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54. Odour of flowers goes not against the wind,
not sandalwood, rosebay, nor jessamine;
but scent o' the pious goes against the wind;
the very man[2] suffuses all the world.

55. Sandalwood, rosebay and lotusflower,
ay, and the greater jessamine:—o'er these
live odours odour of virtue (is) supreme.

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56. A little thing this odour, even this
of rosebay and of sandalwood.
That which is odour of the pious men
wafts among devas (fragrance) unsurpassed.

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57. To men who rich in virtue, of serious lives,
by insight rightly freed, Māra finds not the way.

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[1] It is rare to find surviving a saying showing rebirth as an opportunity in becoming.

[2] See Introduction. p. xxxv.

58. Yathā sankāradhānasmiŋ ujjhitasmiŋ mahāpathe
padumaŋ tattha jāyetha sucigandhaŋ manoramaŋ.

59. Evaŋ sankārabhūtesu andhabhūte[1] puthujjane
atirocati[2] paññāya Sammāsambuddhasāvako.

IV. PUPPHAVAGGO CATUTTHO.

V. BĀLAVAGGO.

60. Dīghā jāgarato ratti, dīghaŋ santassa yojanaŋ,
digho bālānaŋ saŋsāro saddhammaŋ avijānataŋ.

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61. Carañ ce nâdhigaccheyya seyyaŋ sadisam attano
ekacariyaŋ[3] daḷhaŋ kayirā, natthi bāle sahāyatā.

---

62. Puttā m' atthi dhanam m' atthi iti bālo vihaññati.
attā hi attano natthi. Kuto puttā? Kuto dhanaŋ?

---

63. Yo bālo maññati bālyaŋ paṇḍito vāpi tena so,
bālo ca paṇḍitamānī sa ve bālo ti vuccati.

---

[1] Br andhībhūte. [2] P.Kh. abhi°.
[3] F. ekacaryaŋ. Br ekaccariyaŋ.

58. Just as on heap of scourings cast aside
on the main road a lotus there may spring
pure-scented, full of charm,

59. So 'mong the folk who as the scourings are,
the blinded manyfolk, by wisdom shines
brightly disciple of the rightly wake.*

V. THE YOUNG-AND-FOOLISH.[1]

60. Long to the watcher is the night;
long to the weary is the league;
long to the fools the wayfaring,
of their own dharma unaware.

---

61. If as he fare, he fail to come upon
one better than, or equal to himself,
let him lone-faring bravely go;
with fool there is no comradeship.

---

62. Sons own I! Wealth own I! and so
the foolish man is worried sore.
The self in sooth owns not the self:—
how then the sons? how then the wealth?

---

63. The fool who his own folly doth appraise
is none the less a wise man just in that.
But fool who in his own conceit is wise,
he verily is one men call a fool.

---

* Ground 3; Introduction, p. xxx.

[1] *Bāla* means both.

64\. Yāvajīvam pi ca bālo paṇḍitaŋ payirupāsati,[1]
na so dhammaŋ vijānāti dabbī sūparasaŋ yathā.

65\. Muhuttam api ce viññū paṇḍitaŋ payirupāsati,
khippaŋ dhammaŋ vijānāti jivhā sūparasaŋ yathā.

66\. Caranti bālā dummedhā amitten' eva attanā
karontā pāpakaŋ kammaŋ yaŋ hoti kaṭukapphalaŋ.

67\. Na taŋ kammaŋ kataŋ sādhu yaŋ katvā anutappati,
yassa assumukho rodaŋ vipākaŋ paṭisevati.

68\. Tañ ca kammaŋ kataŋ sādhu yan katvā nânutappati,
yassa patīto sumano vipākaŋ paṭisevati.

69\. Madhuvā[2] maññatī bālo yāva pāpaŋ na paccati,
yadā ca paccatī pāpaŋ atha [bālo] dukkhaŋ nigacchati.

70\. Māse māse kusaggena bālo bhuñjetha[3] bhojanaŋ,
na so sankhatadhammānaŋ kalaŋ agghati[4] soḷasiŋ.

---

[1] F. payrupāsati.
[2] Br madhū 'va. F. mādhuvā.
[3] Br bhuñjeyya.
[4] F. Sc Sd Cn nāgghati.

66\. Netti, 131.
67\. Netti, 132.
66-68. S. i, 57.
69\. Cf. S. i, 85.
70\. Cf. Uttarādhyayana, ix, 44 (*Jaina Sūtras*, S.B.E. xlv, p. 39).

64. Though all his life the fool on wise man wait,
no more he dharma knows than spoon the taste of soup.

---

65. Though but a moment ware-man wait upon the wise,
swiftly he's ware of dharma as is tongue of taste of soup.

---

66. Fools short of wit fare with the self as foe,
doing ill deeds wherefrom bitter the fruit.

---

67. Not well done is the deed which having done
hereafter he repents, and the result,
weeping, with tearful face he undergoes.

---

68. But well done is the deed which having done
he afterwards repents not, the result
whereof pleasèd and glad he undergoes.

---

69. Sweet deems the fool his ill-deed while it ripens not,
but when it ripens he goes down to woe.

---

70. Month after month the foolish man may make
his meal of food on tip of kusha grass;[1]
that man's not worth a sixteenth part of them
who well have taken things into account.

---

[1] The line is quoted in Theragāthā Comy., see *Pss. Brethren*, p. 180.

71. Na hi pāpaŋ kataŋ kammaŋ sajju khīran va muccati,
dahan taŋ bālam anveti, bhasmacchanno va pāvako.

---

72. Yāvadeva anatthāya ñattaŋ bālassa jāyati,
hanti bālassa sukkaŋsaŋ muddham assa vipātayaŋ.

---

73. Asataŋ bhāvanam[1] iccheyya, purekkhārañ ca bhikkhusu,
āvāsesu ca issariyaŋ, pūjā parakulesu ca.

74. Mam' eva kata maññantu gihī pabbajitā ubho,
mam' evâtivasā assu kiccâkiccesu kismici
iti bālassa sankappo, icchā māno ca vaḍḍhati.

---

75. Aññā hi lābhûpanisā, aññā nibbānagāminī,
evam etaŋ abhiññāya, bhikkhu Buddhassa sāvako
sakkāraŋ nâbhinandeyya, vivekam anubrūhaye.

V. BĀLAVAGGO PAÑCAMO.

---

[1] Br asantabhāvanam. F. asataṁ bhāvan iccheyya.

71. Netti, 161.

71. Truly no more than milk curdles (forthwith,
ripens) the deed ill done; burning it dogs
the fool, as fire ash-covered (wakes when blown).

---

72. When to his harm the fool develops skill,
it smites the top of him bashing his head.

---

73. Unreal estate he may desire,
to take the lead among the monks,
in monasteries mastery,
honour 'mong others' families.

74. Let laymen deem that this was done by me,
and clerics too! Let them defer to me
in aught that is to do or not to do!
Such is the aspiration of the fool;
his wishes grow and likewise his conceit.*

---

75. One is the course t'ward gain; but other is
the Way to Waning going. When this well
he knows, the almsman, Buddha-follower
in worldly favours should no more delight;
he should develop life in solitude.†

---

* Ground 8. † Ground 6.

VI. PAṆḌITAVAGGO.

76. Nidhīnaŋ va pavattāraŋ yaŋ passe vajjadassinaŋ,
niggayhavādiŋ medhāviŋ tādisaŋ paṇḍitaŋ bhaje.
tādisaŋ bhajamānassa seyyo hoti na pāpiyo.

---

77. Ovadeyyânusāseyya, asabbhā ca nivāraye.
sataŋ hi so piyo hoti, asataŋ hoti appiyo.

---

78. Na bhaje pāpake mitte, na bhaje purisâdhame.
bhajetha mitte kalyāṇe, bhajetha purisuttame.

---

79. Dhammapīti sukhaŋ seti vippasannena cetasā.
ariyappavedite[1] dhamme sadā ramati paṇḍito.

---

80. Udakaŋ hi nayanti nettikā.
usukārā namayanti tejanaŋ.
dāruŋ namayanti tacchakā.
attānaŋ damayanti paṇḍitā.

---

[1] F. aryappavedite.

76. Tha. 993. 77. Tha. 994.
80. Tha. 19, 877.

VI. THE WISE MAN.

76. As one who tells of hoardings is the man
whom one may see showing what things to shun,
sagacious censurer; a man so wise as this
one should frequent, frequenting such a man
'tis better one becomes, not worse.

---

77. Let him exhort, let him instruct,
let him deter from what is wrong.
'Tis to the pious that man dear
becomes, to impious men not dear.

---

78. Thou shouldst not evil friends frequent;
thou shouldst not baser men frequent.
Lovely the friends thou shouldst frequent,
thou shouldst frequent the best of men.

---

79. Drinker of dharma[1] happily he rests,
and with a purpose made serene.
Mandate of true aristocrats,[2]
in dharma wise-man aye delights.

---

80. Water in sooth the conduit-makers guide,
arrow-makers bend forthright the point,
timber woodcraftsmen bend forthright,
the self (it is) the wise men train.[3]

---

[1] The author of *Milindapañha* expands this: *dhammanagare soṇḍā pipāsā*, p. 345. Cf. my *Milinda Questions*, p. 143.

[2] See verse 22.

[3] = verse 145.

81. Selo yathā ekaghano vātena na samīrati,
evaŋ nindāpasaŋsāsu na samiñjanti paṇḍitā.

---

82. Yathâpi rahado[1] gambhīro, vippasanno, anāvilo,
evaŋ dhammāni sutvāna vippasīdanti paṇḍitā.

---

83. Sabbattha ve sappurisā cajanti,[2] na kāmakāmā lapayanti santo.
sukhena phuṭṭhā athavā dukhena, na uccâvacaŋ[3] paṇḍitā dassayanti.

---

84. Na attahetu, na parassa hetu, na puttam icche, na dhanaŋ, na raṭṭhaŋ,[4]
nayicche adhammena samiddhim attano, sa sīlavā, paññavā, dhammiko siyā.

---

85. Appakā te manussesu ye janā pāragāmino,
athâyaŋ itarā pajā tīram evânudhāvati.

---

86. Ye ca kho sammadakkhāte dhamme dhammânuvattino,
te janā pāram essanti, maccudheyyaŋ suduttaraŋ.

---

[1] F. rhado. [2] F. vajanti. [3] F. n' uccāvacaŋ.
[4] P.Kh. pavani kamani samayarea.

81(a). Vin. i, 185; Tha. 643; Mil. 386.
85-89. A. v, 232.

81. Like to a rock that's of one mass,
and by the wind unshook,
e'en so by praises or by blame
unmovèd are the wise.

---

82. Just like a lake deep, clear, serene,
whenas they things in dharma[1] hear,
wise men become serene, composed.

---

83. On every side the genuine men let go;
not, as for pleasures fain, make clamour holy men.
When touched by gladness or maybe by woe,
the wise men make no show of ups and downs.

---

84. Not for the self, nor yet for sake of other
should one wish son, wealth, or estate;[2]
let him not for the self desire success
counter to dharma; let him be
virtuous, wise, a (very) dharma-man.

---

85. Few among men are they, the folk who go to the Beyond.
This other race is it who just run up and down the strand.

---

86. But they who, when dharma has rightly been
revealed, by dharma hold upon their way,
these folk will come unto the shore beyond—
(crossing) the realm of death so hard to cross.

---

[1] *Dhammāni; dhammo* as neuter plural, is so rare that it is strange no work known to me comments on it. The Comy. has only *dhammādesanā*. I hold it more probable we have here an Asokan form of the masculine accusative plural. Cf. Hultsch's Asokan Edicts.

[2] *Or*, should one accomplish actions that are evil (cf. opposite).

87. Kaṇhaŋ dhammaŋ vippahāya sukkaŋ bhāvetha paṇḍito
okā anokam āgamma, viveke yattha dūramaŋ,

88. Tatrâbhiratim iccheyya. Hitvā kāme, akiñcano,
paryodapeyya attānaŋ cittaklesehi paṇḍito.

89. Yesaŋ sambodhiyangesu sammā cittaŋ subhāvitaŋ,
Ādānapaṭinissagge anupādāya ye ratā,
Khīṇâsavā jutīmanto te loke parinibbutā.

VI. PAṆḌITAVAGGO CHAṬṬHO.

VII. ARAHANTAVAGGO.

90. Gataddhino visokassa vippamuttassa sabbadhi
Sabbaganthappahīnassa pariḷāho na vijjati.

---

91. Uyyuñjanti satīmanto, na nikete ramanti te,
haŋsā va pallalaŋ hitvā okam okaŋ jahanti te.

87(a). Cf. Sn. 526.

87. Leaving the worser[1] dharma the wise man
should make the better[1] dharma come to be;
from home into the homeless having come,
in solitude not easy to enjoy,

88. there let him wish exceeding great delight;
rid of sense-pleasures, man who nothing owns
and wise, he should wholly and utterly
from mind-defilements purify the self.

89. In whom, in factors of enlightenment
rightly the mind's been made to grow,
not taking (things), surrendering (what they have),
they who delight in grasping not at all,
with āsavas all wilted, radiant ones,
they in the world have wanèd utterly.*

VII. ARAHANS.

90. For him who is a Wayman, rid of grief,
on every hand set free, all bonds cast off,
feverishness for him does not exist.

---

91. They who are mindful inwardly strive forth
in effort, nor find joy in fixed-abode,
as swans quitting (in upward flight) the fen,
home after home abandoning they go.

---

* Grounds 10, 16.

[1] Lit. 'dark' and 'bright': a common spiritual distinction.

92. Yesaŋ sannicayo natthi, ye pariññātabhojanā,
suññato animitto ca vimokho[1] yesaŋ gocaro,
ākāse va sakuntānaŋ gati tesaŋ durannayā.

---

93. Yassâsavā parikkhīnā, āhāre ca anissito,
suññato animitto ca vimokho yassa gocaro,
ākāse va sakuntānaŋ padaŋ tassa durannayaŋ.

---

94. Yass' indriyāni samathangatāni,
assā yathā sārathinā sudantā,
pahīnamānassa anâsavassa
devāpi tassa pihayanti tādino.

---

95. Paṭhavīsamo no virujjhati,
indakhīlûpamo tādi subbato,
rahado va apetakaddamo,
saŋsārā na bhavanti tādino.

---

96. Santaŋ tassa manaŋ hoti, santā vācā ca kamma ca,
sammadaññā vimuttassa upasantassa tādino.

---

97. Assaddho akataññū ca sandhicchedo ca yo naro
hatâvakāso vantâso sa ve uttamaporiso.

---

[1] Br vimokkho.

92. Tha. 92. 94. Tha. 205; Netti, 162.

92. They for whom (worldly) store is not, who understand
the body's needs, the men whose range is in
the void, th' unmarked, in liberty,*
as bourn of birds in air so hard it is
to trace whither those men are bound.

---

93. The man in whom the āsavas are drièd up,†
who not on food relies; whose range is in
the void, th' unmarked, in liberty,*
as bourn of birds in air so hard it is
to trace whither that man will go.

---

94. In whom the senses have become composed,
like steeds well broken by the charioteer,
by whom conceit is put away, in whom
the āsavas are not:† such man as this
devas themselves are longing for to see.

---

95. The earth resembling, he doth not resent,
to Indra's column comparable he,
so pious pure, as pool that's rid of mud,
for him life's ups and downs come not to pass.

---

96. Holy the mind of him, holy the speech
and deed of him who, having rightly known,
is one that is released, is sanctified.

---

97. The man who taking (naught) on trust,
has come to know what men sense not,
who every link (with life) has cut,
with opening crushed, with longing spewed,
he is indeed the man supreme.‡

---

* Ground 11. † Ground 16. ‡ Grounds 4, 5.

98. Gāme vā yadi vâraññe ninne vā yadi vā thale
yatthârahanto viharanti taŋ bhūmiŋ rāmaṇeyyakaŋ.

---

99. Ramaṇīyāni araññāni, yattha na ramatī jano,
vītarāgā ramissanti, na te kāmagavesino.

VII. ARAHANTAVAGGO SATTAMO.

VIII. SAHASSAVAGGO.

100. Sahassam api ce vācā anatthapadasaŋhitā,
ekaŋ atthapadaŋ seyyo yaŋ sutvā upasammati.

---

101. Sahassam api ce gāthā anatthapadasaŋhitā
ekaŋ gāthāpadaŋ seyyo yaŋ sutvā upasammati.

---

102. Yo ca gathāsataŋ bhāse anatthapadasaŋhitā,[1]
ekaŋ gāthāpadaŋ seyyo yaŋ sutvā upasammati.

103. Yo sahassaŋ sahassena sangāme mānuse jine,
ekaŋ ca jeyya[2] attānaŋ sa ve[3] sangāmajuttamo.

---

[1] Br °saññhitaŋ. [2] F. jeyya-m-attânaŋ. [3] P.Kh. ho (kho).

98. S. i, 233; Tha. 991. 98(a). Cf. A. i, 281; Jāt. iii, 169, 229.
99. Tha. 992. 100-115. Mvst. iii, 434 *ff.*
103. =Uttarâdhy. ix, 34 (*Jaina Sūtras*, S.B.E. xlv, 38).

98. In village, in the wild, in vale, on hill,
wherever men of worth, the arahans,
their dwelling make, delightful is that spot.

99. Delightful are the forests, where the folk
come not to take their pleasure, there will they,
all lusts evicted, find their joy;
not seekers they for sense-satiety.

VIII. MANY IN NUMBER.

100. Better than speech of thousand words, to weal
unsuited, is a single welfare-word,
which in the man who hears leads on to calm.

101. Better than poems of a thousand words, to weal
unsuited, is a single line of verse,
which in the man who hears leads on to calm.

102. Better than he who hundred verses should recite,
to weal unsuited, single strophe is
which in the man who hears leads on to calm.

103. Compared with him who bests in fight
a thousand and a thousand more,
he who should best the one—the self—
he sure's the chiefest warrior.

104. Attā have jitaŋ seyyo yā câyaŋ itarā pajā,
attadantassa posassa niccaŋ saŋyatacārino.

105. N' eva devo, na gandhabbo, na Māro saha Brahmunā,
jitaŋ apajitaŋ kayirā tathārūpassa jantuno.

---

106. Māse māse sahassena yo yajetha sataŋ samaŋ,
ekañ ca bhāvitattānaŋ muhuttam api pūjaye—
sā yeva pūjanā seyyo yañ ce vassasataŋ hutaŋ.

---

107. Yo ca vassasataŋ jantu aggiŋ paricare vane,
ekañ ca bhāvitattānaŋ muhuttam api pūjaye—
sā yeva pūjanā seyyo yañ ca vassasataŋ hutaŋ.

---

108. Yaŋ kiñci yiṭṭhaŋ ca hutaŋ ca loke
Saŋvaccharaŋ yajetha puññapekho[1]
Sabbam pi taŋ na catubhāgam eti—
Abhivādanā ujjugatesu seyyo.[2]

---

109. Abhivādanasīlissa[3] niccaŋ vaddhâpacāyino
cattāro dhammā vaḍḍhanti: āyu, vaṇṇo, sukhaŋ, balaŋ.

---

[1] Br pekkho. [2] S° seyyā. [3] K. sīlassa.

109. Manu. ii, 121; Mbh. v, 1521; cf. Sn. 325.

104. The self, in truth ! a better victory this
than what these other people (fain would win),
of him, the man, who with the trainèd self,
walks ever with (the self) controlled.

105. Not even deva nor the man who bringeth luck,
nor Māra with a Brahmā could unmake
the victory by such a person won.

---

106. A man might offerings make month after month,
during a century, of a thousand (gifts),
but should he for a moment venerate
one man in whom the self developed is,[1]
better a veneration such as this
than what is offered for a hundred years.

---

107. A person for a century may tend
the (sacred) fire in (sacrificial) grove,
but should he for a moment venerate
one man in whom the self developed is,[1]
better a veneration such as this
than what is offered for a hundred years.

---

108. Whatso the man who merit quests
yearlong has offered in this world,
or sacrificed, not e'en all that
amounts to but a farthing-worth—
better the homage paid to upright men.

---

109. In one habitually reverent,
ever his elders honour rendering,
four things increase: the length of life,
comeliness, happiness and strength.

---

[1] Lit. made-to-become; the causative of *bhū*, become.

110. Yo ca vassasataŋ jīve dussīlo asamāhito,
ekâhaŋ jīvitaŋ seyyo sīlavantassa jhāyino.

111. Yo ca vassasataŋ jīve duppañño asamāhito,
ekâhaŋ jīvitaŋ seyyo paññāvantassa jhāyino.

112. Yo ca vassasataŋ jīve kusīto hīnavīriyo,
ekâhaŋ[1] jīvitaŋ seyyo viriyaŋ ārabhato daḷhaŋ.

113. Yo ca vassasataŋ jīve apassaŋ udayavyayaŋ,
ekâhaŋ[1] jīvitaŋ seyyo passato udayavyayaŋ.

114. Yo ca vassasataŋ jīve apassaŋ amataŋ padaŋ,
ekâhaŋ jīvitaŋ seyyo passato amataŋ padaŋ.

115. Yo ca vassasataŋ jīve apassaŋ dhammam uttamaŋ,
ekâhaŋ jīvitaŋ seyyo passato dhammam uttamaŋ.

VIII. SAHASSAVAGGO AṬṬHAMO.

---

[1] P.Kh. muhuta.

110. Better than living for a hundred years
the life immoral, (mind) not concentrate,
were it to live but for a single day
as man of moral life, as musing man.

---

111. Better than that he live a hundred years
(a life) unwise, (the mind) not concentrate,
were it to live but for a single day
as man of wisdom, as the musing man.

---

112. Better than that he live a hundred years
a sluggish (life of) energy sunk low,
were it to live but for a single day
as man of strongly stirred up energy.

---

113. Better than that he live a hundred years
not seeing how things wax and wane,
were it to live but for a single day
as man who sees the waxing and the wane.

---

114. Better than that he live a hundred years
unseeing the immortal worth,[1]
were it but for a single day to live
with seeing of th' immortal worth.

---

115. Better than that he live a hundred years
unseeing dharma unsurpassed,
were it to live but for a single day
while seeing dharma unsurpassed.

---

[1] Cf. Introduction, p. vii.

IX. PĀPAVAGGO.

116. Abhittharetha kalyāṇe, pāpā cittaŋ nivāraye.
dandhaŋ hi karoto puññaŋ pāpasmiŋ ramatī mano.

117. Pāpañ ce puriso kayirā,[1] na taŋ kayirā punappunaŋ.
na tamhi chandaŋ kayirātha.[2] Dukkho pāpassa uccayo.

118. Puññañ ce puriso kayirā, kayirāth' enaŋ punappunaŋ.
tamhi chandaŋ kayirātha. Sukho puññassa uccayo.

119. Pāpo pi passati bhadraŋ yāva pāpaŋ na paccati.
yadā ca paccati pāpaŋ [atha] pāpo pāpāni passati.

120. Bhadro pi passati pāpaŋ yāva bhadraŋ na paccati.
yadā ca paccati bhadraŋ [atha] bhadro bhadrāni passati.

121. Mâppamaññetha pāpassa: na man taŋ āgamissati,
udabindunipātena udakumbho pi pūrati.
bālo pūrati pāpassa thokathokam pi āciṇaŋ.

[1] Br kariyā. F. kayrā. [2] F. kayrātha. Br kariyathā.

116. Quoted Jāt. iv, 490. 121(a). Cf. Jāt. iii, 169.

IX. EVIL.

116. Make ye good haste in lovely (deed);
from evil (deed) repel the mind;
for when a man slow does what's good,
dallies his thought with what is bad.

---

117. If e'er a man work evil (deed),
work he it not again, again;
nor let him work desire in it:
woeful of evil the up-pile.

---

118. If e'er a man work worthy (deed),
let him work it again, again;
and let him work desire in it:
happy of worthy deed the up-pile.

---

119. Even a man in evil plight sees luck
so long as evil luck does not mature,
but when the evil thing matures, why, then
the man in evil plight sees evil things.

120. Even a lucky man sees evil plight (ahead)
so long as lucky plight does not mature;
but when the lucky plight matures, why, then
the man in lucky plight sees lucky things.

---

121. Hold evil not in little worth, nor say
to me this will not come. Even the waterjar
by drip of waterdrops is fillèd up;
is fillèd up with evil, foolish man,
e'en though but bit by bit he builds the pile.

---

122. Mâppamaññetha puññassa: na man taŋ āgamissati,
udabindunipātena udakumbho pi pūrati,
dhīro pūrati puññassa thokathokam pi ācinaŋ.

---

123. Vāṇijo va bhayaŋ maggaŋ appasattho mahaddhano,
visaŋ jīvitukāmo va, pāpāni parivajjaye.

---

124. Pāṇimhi ce vaṇo nâssa, hareyya pāṇinā visaŋ
nâbbaṇaŋ vīsam anveti, n' atthi pāpaŋ akubbato.

---

125. Yo appaduṭṭhassa narassa dussati
suddhassa posassa anaṅgaṇassa,
tam eva bālaŋ pacceti[1] pāpaŋ,
sukhumo rajo paṭivātaŋ va khitto.

---

126. Gabbham eke upajjanti, nirayaŋ pāpakammino,
saggaŋ sugatino yanti, parinibbant' anāsavā.

---

127. Na antalikkhe, na samuddamajjhe, na pabbatānaŋ vivaraŋ pavissa,
na vijjatī so jagatippadeso, yatraṭṭhito[2] na muñceyya pāpakammā.

---

[1] F. paṭieti.

122(a). Cf. Jāt. iii, 169.
125. S. i, 13; 164; Sn. 662; Jāt. iii, 203; P.V. 24.
126. Mvst. ii, 424. 127, 128. Mil. 150. Divyā. 532.

122. Hold worthy deed not small in worth, nor say
to me this will not come. Even the waterjar
by drip of waterdrops is fillèd up;
is filled with worthy (deeds) the man of worth,
e'en though but bit by bit he builds the pile.

---

123. As trader scantily escorted, rich in goods,
(avoids) a way of peril, as one fain
to live, a poison-drug, so let a man
avoid entirely evil things.

---

124. If in the hand there be no wound, a man
may carry poison in his hand; as, where
no wound is present, poison dogs him not,
evil comes not to man who none has wrought.

---

125. Whoso offendeth unoffending man,
a person pure without a flaw (in 's worth),
back to that fool the very evil comes,
like fine dust that is thrown against the wind.

---

126. Earth-life befalls some men; downfall,
doers of evil; to the lucky bourn
wellfarers go; they who are rid
of āsavas wane utterly.*

---

127. Not in the air, nor middle of the sea,
nor in hill-cave could a man waygate find,
nor in earth-faring is there any spot
where halting he from evil deed could 'scape.

---

* Grounds 10, 16.

128. Na antalikkhe, na samuddamajjhe, na pabbatānaŋ vivaraŋ pavissa,
na vijjatī so jagatippadeso, yatraṭṭhitaŋ[1] nappasahetha maccu.

IX. PĀPAVAGGO NAVAMO.

X. DAṆḌAVAGGO.

129. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
attānaŋ upamaŋ katvā na haneyya, na ghātaye.

---

130. Sabbe tasanti daṇḍassa, sabbesaŋ jīvitaŋ piyaŋ,
attānaŋ upamaŋ katvā na haneyya, na ghātaye.

---

131. Sukhakāmāni bhūtāni yo daṇḍena vihiŋsati,
attano sukham esāno, pecca na labhate sukhaŋ.

132. Sukhakāmāni bhūtāni yo daṇḍena na hiŋsati,
attano sukham esāno, pecca so labhate sukhaŋ.

---

[1] F. C[a] yattha°.

129(b). Sn. 705. 131. Netti, 33, 130.
132. Ud. ii, 3; Netti, 134; Mbh. xiii, 113, 5.

128. Not in the air, nor middle of the sea,
nor in hill-cave could a man waygate find,
nor in earth-faring is there any spot
where he might halt beyond the power of death.

X. THE ROD.

129. All men shrink from the rod, all men fear death;
Making the self the type, let him not smite,
nor let him cause another man to strike.

---

130. All men shrink from the rod, to all men life is dear:
making the self the type, let him not smite,
nor let him cause another man to strike.

---

131. Whoso wreaks injury with rod
on creatures fain for happiness,
when for the self hereafter he seeks happiness,
not his, it may be, happiness to win.

132. Who wreaks no injury with rod
on creatures fain for happiness,
when for the self hereafter he seeks happiness,
that very man may happiness attain.

---

133. Mā 'voca[1] pharusaŋ kañci, vuttā paṭivadeyyu taŋ.
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu taŋ.

134. Sace neresi attānaŋ kaŋso upahato yathā,
esa patto 'si nibbānaŋ, sārambho te na vijjati.

---

135. Yathā daṇḍena gopālo gāvo pāceti gocaraŋ,
evaŋ jarā ca maccū ca āyuŋ pācenti pāṇinaŋ.

---

136. Atha pāpāni kammāni karaŋ bālo na bujjhati,
sehi kammehi dummedho, aggidaḍḍho va tappati.

---

137. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati,
dasannam aññataraŋ ṭhānaŋ khippam eva nigacchati:

138. Vedanaŋ pharusaŋ jāniŋ, sarīrassa ca bhedanaŋ,
garukaŋ vāpi ābādhaŋ, cittakkhepaŋ ca pāpuṇe,

139. Rājato vā upassaggaŋ, abbhakkhānaŋ ca dāruṇaŋ,
parikkhayaŋ ca ñatīnaŋ, bhogānaŋ ca pabhanguraŋ,[2]

140. Athavâssa agārāni aggi ḍahati pāvako,
kāyassa bhedā duppañño nirayaŋ sopapajjati.

---

[1] F.2d. S[k] vo ca. [2] B[r] F. C[o] pabhangunaŋ.

136[(a)]. Tha. 146. 138[(b)]. Cf. M. i, 237.

133. Speak not harsh words to any man, (for) they
you so accost may like rejoinder make.
Ill verily is talk provocative;
blows given in return may light on you.[1]

134. If you keep self from moving, like a gong
that's broken, lo! 'tis you have won the state
of waning; naught of quarrel lies in you.*

---

135. As with a staff the herd drives kine to graze,
so age and death drive life of breathing things.

---

136. Whenas a fool is working evil deeds,
not wake is he; together with his deeds
he poor in sense is burnt as by a fire.

---

137. Who hurts with rod the men who use no rod.
who men in whom is no offence offends,
quickly he goes down to one plight in ten:

138. Sore suffering, waste, to body injury,
or sickness dire, mind-tossing he may get,

139. Molesting from the king, arraignment sharp,
calamity to kin, or loss of wealth,

140. Or else the thunderbolt consumes his house,
and, body broke, th' unwise is born in hell.

---

* Grounds 10, 15.

[1] Cf. the finer motive in the modern poem (Freiligrath's *O lieb so lang du lieben kannst und magst*): 'Wound not in words your fellow-man *lest* you hurt his heart, viz. the man in him.'

141. Na naggacariyā[1] na jaṭā na pankā
nânāsakā thaṇḍilasāyikā vā
rajo va jall' ukkuṭikappadhānaŋ
sodhenti maccaŋ avitiṇṇakankhaŋ.

---

142. Alankato ce pi samañ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaŋ
so brāhmaṇo, so samaṇo, sa bhikkhu.

---

143. Hirīnisedho puriso koci lokasmi vijjati,
so[2] nindaŋ appabodhati asso bhadro kasām iva.

144. Asso yathā bhadro kasāniviṭṭho
ātāpino saŋvegino bhavātho.[3]
saddhāya sīlena ca viriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā patissatā[4]
pahassatha[5] dukkham, idaŋ anappakaŋ.

---

145. Udakaŋ hi nayanti nettikā.
usukārā namayanti tejanaŋ.
dāruŋ namayanti tacchakā.
attānaŋ damayanti subbatā.

X. DAṆḌAVAGGO DASAMO.

---

[1] F. caryā. [2] Cn yo. [3] Br bhavattha.
[4] Br paṭissatā. [5] Br jahissatha.

141. Cf. Sn. 249.
142. Divyā. 339; 142(c). Sn. 35; cf. below 405; 142(c, d). Mvst. iii, 412. 143. Cf. Uttarâdhy., p. 3. 145. =80 q.v.

141. Not naked wont, not matted hair, not dirt,
not fasting, not the bare ground as a bed,
not dusty smear, nor squatting on the calves
can cleanse the mortal, victim to desire.

---

142. Though smartly garbed, if he walk piously,
peaceful, well-cultured and controlled,
walking in God, toward every living thing
the tools of violence laying aside,
he is a brahman, he recluse, he monk!

---

143. Is there in all the world a man restrained
by modesty, 'tis he who blame forestalls,
as thoroughbred (anticipates) the whip.[1]

144. As thoroughbred attent to (touch of) whip,
become ye ardent, (yea, and) sensitive.
By faith, by morals and by energy,
by concentration and the dhamma-rede,
in wisdom and good conduct rich, within
intent, yours will it be to rid (yourselves)
of ill: this (look you) is no little thing.

---

145. For conduit-men the water guide,
fletchers shape the dart,
timber the woodcraftsmen shape;
the pious train the self.[2]

---

[1] Cf. *Saŋyutta*, i, 7 (I, 2, § 8): 'like horse at whip'—*i.e.*, says the Comy., 'on seeing (cast by the sun behind) the shadow of the whip or goad.'

[2] Rendered a little otherwise than in verse 80.

XI. JARĀVAGGO.

146. Ko nu hāso ? Kim ānando, niccaŋ pajjalite sati ?
andhakārena onaddhā padīpaŋ na gavessatha ?[1]

147. Passa cittakataŋ bimbaŋ arukāyaŋ samussitaŋ
āturaŋ bahusankappaŋ, yassa n' atthi dhuvaŋ ṭhiti.

148. Parijiṇṇam idaŋ rūpaŋ, roganiḍḍhaŋ, pabhanguraŋ,
bhijjati pūtisandeho, maraṇantaŋ hi jīvitaŋ.

149. Yāni 'māni apatthāni alāpūn' eva sārade
kāpotakāni aṭṭhīni, tāni disvāna kā rati ?

150. Aṭṭhīnaŋ nagaraŋ kataŋ, maŋsalohitalepanaŋ,
yattha jarā ca maccū[2] ca māno makkho ca ohito.

151. Jīranti ve rājarathā sucittā,
atho sarīram pi jaraŋ upeti.
satañ ca[3] dhammo na jaraŋ upeti,
santo have sabbhi pavedayanti.

[1] B[r] gavesatha. [2] C[a] maccu. [3] P.Kh. tu.

146. Mvst. iii, 376. 147. M. ii, 64; Tha. 769.
148[(5)] (second half). S. i, 97.
149. Divyā. 561. 150. Manu. vi. 76.
151. Cf. S. i, 71; Jāt. v, 483.

XI. OLD AGE (DECAY).

146. How now, wouldst laugh ? What ? Happy be,
when (all) is ever but ablaze ?
(How is't that) smothered in the dark,
ye've made no quest for any lamp ?

147. Behold the tricked out puppet, heap of sores,
framework diseased, (object) of many aims,
whereof nothing doth last, naught doth persist !

---

148. Worn out this shape is, of diseases nest,
brittle (it is), a rotting congeries;
truly a dying ending hath (this) life.

---

149. Like to those gourds men cast aside,
in autumn are these dove-grey bones;
for whom when seen have they a lure ?

---

150. A city 'tis of bones, rough-cast with flesh
and blood, wherein old age and death, wherein
conceit and cant are (all) deposited.*

---

151. The king's well-painted chariots wear out;
like them the body too goes to decay;
but in the pious dharma ageth not;
lo ! good men make it known among the good.

---

* Ground 1.

152. Appassutâyaŋ puriso balivaddo va jīrati.
maŋsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

---

153. Anekajātisaŋsāraŋ sandhāvissaŋ anibbisaŋ
gahakārakaŋ[1] gavesanto, dukkhā jāti punappunaŋ.

154. Gahakāraka! diṭṭho 'si, puna gehaŋ na kāhasi.
sabbā te phāsukā bhaggā, gahakūṭaŋ visankhitaŋ.
visankhāragataŋ cittaŋ taṇhānaŋ khayam ajjhagā.

---

155. Acaritvā brahmacariyaŋ, aladdhā yobbane dhanaŋ,
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale.

156. Acaritvā brahmacariyaŋ, aladdhā yobbane dhanaŋ,
senti cāpâtikhīṇā 'va purāṇāni anutthunaŋ.[2]

XI. JARĀVAGGO EKĀDASAMO.

XII. ATTAVAGGO.

157. Attānañ ce piyaŋ jaññā, rakkheyya naŋ surakkhitaŋ.
tiṇṇam aññataraŋ yāmaŋ paṭijaggeyya paṇḍito.

---

[1] B[r] gahakāraŋ. [2] *For* anutthunantā, *Comy.*

153, 154. Tha. 183*f.*; cf. 78.
157. Cf. Bṛh. Up. 1, 4, 8; 2, 4; 4, 5; S. i, 76.

152. Look at this man; of learning scant
he grows old like an ox;
flesh on him waxes here and there;
wisdom in him grows not.

---

153. Faring through many births I've run for naught,
seeking the maker of the house. Woeful
is birth again, again. . . .
Ha! thou art seen,
154. housemaker! ne'er again a house thou'lt make;
thy rafters all are broken, the ridge-beam
is shattered . . . lo! the mind has lost its plans,
to waning of all cravings has attained.*

---

155. Where no God-life is led, nor in their youth
was treasure gained, like herons grown infirm
o'er perished fish in shallow pool, they brood.

156. Where no God-life is led, nor in their youth
was treasure gained, like bows unstrung they lie,
bewailing things that now are past and gone.

XII. THE SELF (THE SPIRIT).

157. If a man as precious know the self,
him as thing well warded should he ward;
in one or other of the watches three
(o'er him) the wise man should his vigil keep.

---

* Grounds 4, 5. For a suggested original see *Gotama the Man*, p. 162.

158. Attānam eva paṭhamaŋ patirūpe nivesaye.
ath' aññam anusāseyya, na kilisseyya paṇḍito.

---

159. Attānañ ce tathā kayirā[1] yath' aññam anusāsati.
sudanto vata dametha, attā hi kira duddamo.

---

160. Attā hi attano nātho, ko hi nātho paro siyā ?
attanā hi sudantena nāthaŋ labhati dullabhaŋ.

---

161. Attanā va[2] kataŋ pāpaŋ, attajaŋ, attasambhavaŋ,
abhimanthati[3] dummedhaŋ, vajiraŋ[4] v' asmamayaŋ
maṇiŋ.

---

162. Yassa accantadussīlyaŋ, māluvā sālam iv' otthataŋ,[5]
karoti so tath' attānaŋ, yathā naŋ icchatī diso.

---

163. Sukarāni asādhūni, attano ahitāni ca,
yaŋ ve hitañ ca, sādhuñ ca, taŋ ve paramaduk-
karaŋ.

---

1 Br kariyā. F. kayrā. 2 Br hi.
3 Bt F. Cn abhimathati. 4 F. vajraŋ.
5 F. mālvā . . . otataŋ. Kh.P. malua va vitata vani.

159, 160. Cf. Maitri Up. 7. 7; Uttarâdhy., p. 3.
160(a)=380(a). 161, 162. Netti, 183.

158. The self it is the wise should settle first
in what is seemly; then may he instruct
another; then would he not worsened be.

---

159. If he would make the self so (to become)
as he instructs another man to be,
well-trained i' faith let him (set out) to train,
for hard to train, so say they, is the self.[1]

---

160. The self in sooth protector is of self,
how, sooth, protector can another be?
'Tis by the self in sooth well-trained that he
wins a protector that is hard to win.

---

161. Evil that's wrought by self, self-born, self-caused,
grinds to powder that evil, senseless man,
as adamant (will grind) the hard(est) gem.

---

162. In whom is wickedness unlimited,
as sāl-tree by a creeper overspread,
he makes the self to be no other than
his enemy would wish him (to be made).

---

163. Easy to do are things unseemly, and to self
unhealthy; truly that which healthy is
and seemly—sooth 'tis hardest thing to do.

---

[1] Cf. *Dīgha-Nikāya*, i, No. XII (*Dialogues*, i, p. 294).

164. Yo sāsanaŋ arahataŋ, ariyānaŋ, dhammajīvinaŋ
paṭikkosati dummedho, diṭṭhiŋ nissāya pāpikaŋ.
phalāni kaṭṭhakass' eva attaghaññāya phallati.

---

165. Attanā va kataŋ pāpaŋ, attanā sankilissati;
attanā akataŋ pāpaŋ, attanā va visujjhati.
suddhī asuddhī paccattaŋ, nâñño aññaŋ visodhaye.

---

166. Attadatthaŋ paratthena bahunāpi na hāpaye,
attadattham abhiññāya sadatthapasuto siyā.

XII. ATTAVAGGO DVĀDASAMO.

XIII. LOKAVAGGO.

167. Hīnaŋ dhammaŋ na seveyya, pamādena na saŋvase.
micchādiṭṭhiŋ na seveyya,[1] na siyā lokavaddhano.

---

168. Uttiṭṭhe, nappamajjeyya, dhammaŋ sucaritaŋ care.
dhammacārī sukhaŋ seti asmiŋ loke paramhi ca.

---

[1] P.Kh. roy[e]a=roceyya.

168. Cf. Mil. 213.

164. Who unsagacious, teaching of the saints,
the men of worth, the dharma-followers
abuses, he because of evil views
engenders, like the fruit of kāṣṭha reed,
a crop to the undoing of the self.

---

165. 'Tis by the self evil is done, 'tis by the self
one comes to grief; 'tis by the self evil is left
undone; 'tis by the self a man is purified;
the pure, the impure, this is of the self;
one man cannot another purify.

---

166. Let no man worsen welfare of the self
for weal of other man however great!
when he weal of the self has come to know,
let him pursue intent that very weal.[1]

XIII. WORLDS.

167. He should not follow dharma that is low,
nor with a wanton heedlessness consort;
he should not follow theories that are wrong;
he should not grower be in worldliness.

---

168. He should arise, he should not heedless be,
by dharma of well-faring let him fare.
Happy the dharma-farer lives,
both in this world and in the next.

---

[1] Cf. *Gradual Sayings*, i, Introduction, p. ix (3).

169. Dhammaŋ care sucaritaŋ. Na naŋ duccaritaŋ care.
dhammacārī sukhaŋ seti asmiŋ loke paramhi ca.

---

170. Yathā bubbulakaŋ passe, yathā passe marīcikaŋ,
evaŋ lokaŋ avekkhantaŋ maccurājā na passati.

---

171. Etha, passath' imaŋ lokaŋ cittaŋ rājarathûpamaŋ,
yattha bālā visīdanti; n' atthi sango vijānataŋ.

---

172. Yo ca[1] pubbe pamajjitvā, pacchā so nappamajjati,
so imaŋ lokaŋ pabhāseti,[2] abbhā mutto va candimā.

---

173. Yassa pāpaŋ kataŋ kammaŋ kusalena pithīyati,
so imaŋ lokaŋ pabhāseti, abbhā mutto va candimā.

---

174. Andhabhūto ayaŋ loko, tanuk' ettha vipassati,
sakunto jālamutto va appo saggāya gacchati.

---

175. Haŋsâdiccapathe yanti, ākāse yanti iddhiyā,
nīyanti dhīrā lokamhā jetvā Māraŋ savāhanaŋ.

---

[1] P.Kh. tu. [2] P.Kh. ohaseti.

170². Cf. S. iii, 140 *f.*; Sn. 1119; K.V. 6.
172. M. ii, 104; Tha. 871.
173. M. ii, 104; Tha. 872. 173(b)=382(b).

169. By dharma of well-faring let him fare;
not that which is ill-faring let him fare.
Happy the dharma-farer lives
both in this world and in the next.

---

170. As 'twere (but) froth he saw, as 'twere mirage he saw:
when he the world so contemplates,
the death-king (passing) sees him not.*

---

171. Come ye and look upon this world,
gaudy as chariot of a king,
wherein the foolish folk sink down;
no hold is there for them who know.

---

172. Who in the past has wanton been,
and later no more wanton is,
he makes this world to shine as bright
as does the moon set free from cloud.

---

173. Who evil deed with good one covers,
he makes this world to shine as bright
as does the moon set free from cloud.

---

174. Blinded this world is; little here one sees;
as bird that from a net makes its escape,
'tis few that go to world of lucky doom.

---

175. Swans travel in the pathway of the sun;
in air men travel by abnormal work;
the men inspired forth-travel from the world,
o'ercome for them is Māra and his mount.†

---

* Ground 4. † Ground 12.

176. Ekaŋ dhammaŋ atītassa musāvādissa jantuno
vitiṇṇaparalokassa n' atthi pāpaŋ akāriyaŋ.

---

177. Na ve kadariyā devalokaŋ vajanti.
bālā have nappasaŋsanti dānaŋ.
dhīro ca dānaŋ anumodamāno,
ten' eva so hoti sukhī parattha.

---

178. Pathavyā ekarajjena saggassa gamanena vā
sabbalokādhipaccena sotāpattiphalaŋ varaŋ.

XIII. LOKAVAGGO TERASAMO.

XIV. BUDDHAVAGGO.

179. Yassa jitaŋ nâvajīyati, jitamassa no yāti koci loke,
taŋ Buddham anantagocaraŋ apadaŋ kena padena nessatha ?

180. Yassa jālinī visattikā taṇhā n' atthi kuhiñci netave,
taŋ Buddham anantagocaraŋ apadaŋ kena padena nessatha ?

---

176. Itv., § 25.
179, 180. Cf. Mvst. iii, 91, 92; cf. Jāt. i, 313.
180. S. i, 107.

176. For man, who e'en one duty overrides,
whose words are false, has with another world
No truck, there is naught bad he may not do.

177. Nay, niggards fare not to the deva-world;
in giving, foolish men find naught to praise;
but man inspired giving accepts with thanks;
'tis just by this that the same man
becomes in worlds else-whither well.

178. Than sole dominion in the earth,
than going to the happy land,
than lordship over all the worlds,
better is progress in the Stream.[1]

XIV. BUDDHA ('WAKE').*

179. Whose victory is not turnèd to defeat,
to conquer whom no one on earth sets out,
Buddha, (the wake), whose range is infinite,
him-of-no-way by what way will ye lead ?

180. For whom she who ensnares, embroils,
'craving,' no whither is where she may lead,
Buddha, (the wake), whose range is infinite,
him-of-no-way by what way will ye lead ?

* Ground 14.

[1] Lit. 'fruit (realization) of attainment in the Stream'—*i.e.* the Way (*Saŋyutta*, v, 347).

181. Ye jhānapasutā dhīrā nekkhammûpasame ratā,
devāpi tesaŋ pihayanti[1] sambuddhānaŋ satīmataŋ.

---

182. Kiccho manussapaṭilābho, kicchaŋ maccāna jīvitaŋ,
kicchaŋ saddhammasavaṇaŋ, kiccho Buddhānaŋ uppādo.

---

183. Sabbapāpassa akaraṇaŋ, kusalassa upasampadā,
sacittapariyodapanaŋ,[2] etam Buddhāna sāsanaŋ.

184. Khantī paramaŋ tapo, titikkhā nibbānaŋ paramaŋ vadanti Buddhā,
na hi pabbajito parûpaghātī, na samaṇo hoti paraŋ viheṭhayanto.

185. Anûpavādo, anûpaghāto, pātimokkhe ca saŋvaro,
mattaññutā ca bhattasmiŋ panthaŋ ca sayanāsanaŋ
adhicitte ca āyogo etam Buddhāna sāsanaŋ.

---

186. Na kahāpaṇavassena titti kāmesu vijjati.
appassādā dukhā kāmā iti viññāya paṇḍito.

187. Api dibbesu kāmesu ratiŋ so nâdhigacchati,
taṇhakkhayarato hoti sammāsambuddhasāvako.

---

188. Bahuŋ ve saraṇaŋ yanti pabbatāni vanāni ca
ārāma-rukkha-cetyāni manussā bhayatajjitā,

---

[1] F. pihenti. [2] F. paryodapanaŋ. B[r] pariyodāpanaŋ.

183. D. ii, 49; cf. Netti, 43, 81. 171. 186; Mvst. iii, 420.
184. D. ii, 49. 185. D. ii, 49; Ud. iv, 6.
186. M. i, 130; Vin. ii, 25; Thī. 487; Divyā. 224.

181. They who inspired are much to musing given,
glad in surmounting, glad in their giving up,
for these the very devas longing feel,
Buddhas, (the wake), the inwardly alert.

---

182. Hard is't to win birth as a man,
hard is the life that mortals (lead);
hard Very Dharma is't to hear;
hard is't for Buddhas to appear.

---

183. Not doing aught that's wrong;
accomplishing of good;
with purging of the mind:
so do the Buddhas teach.

184. Patience is the austerity supreme,
forbearance is the waning-out supreme: the Buddhas say.
For never world-exile another harms
(ne'er) as recluse another injuring.

185. Not an abuser, not reviler,
restraint according to the Code,
in eating moderation and the lonely couch,
and study in the higher thought:
so do the Buddhas teach.

---

186. Not by a rain of coins contentment comes
in sense-desires; but faintly sweet, (nay) ill
are sense-desires: thus, knowing (them), the wise.

187. Not fain even for deva-sense-desires
comes he to be; for wane of craving fain
hearer becomes of Very Buddha-Man.

---

188. To many refuges[1] men verily
betake themselves when peril makes afeared;
to hills and woods, to gardens, trees and shrines.

[1] On *saraṇa* see below, p. xliv *f.*

189. N' etaŋ kho saraṇaŋ khemaŋ, n' etaŋ saraṇam uttamaŋ,
n' etaŋ saraṇam āgamma sabbadukkhā pamuccati.

190. Yo ca Buddhañ ca Dhammañ ca Sanghañ ca saraṇaŋ gato,
cattāri ariyasaccāni sammappaññāya passati.

191. Dukkhaŋ, dukkhasamuppādaŋ, dukkhassa ca atikkamaŋ,
ariyañ c' aṭṭhaṅgikaŋ maggaŋ dukkhûpasamagāminaŋ.

192. Etaŋ kho saraṇaŋ khemaŋ, etaŋ saraṇam uttamaŋ,
etaŋ saraṇam āgamma sabbadukkhā pamuccati.

---

193. Dullabho purisâjañño na so sabbattha jāyati,
yattha so jāyatī dhīro, taŋ kulaŋ sukham edhati.

---

194. Sukho Buddhānaŋ uppādo, sukhā saddhammadesanā,
sukhā sanghassa sāmaggī, samaggānaŋ tapo sukho.

---

195. Pūjârahe pūjayato Buddhe yadi va sāvake.
papañcasamatikkante tiṇṇasokapariddave,

196. Te tādise pūjayato nibbute, akutobhaye,
na sakkā puññaŋ[1] saṅkhātuŋ im' ettam api kena ci.

XIV. BUDDHAVAGGO CUDDASAMO.

PAṬHAMAKABHĀṆAVĀRAŊ.

---

[1] K. Cⁿ puñña.

189, 190. Divyā. 164. 191. Thī. verse 186.

189. Nay, this refuge no haven is.
nay, this refuge is not supreme.
Not when to this refuge he's come
is he from every ill set free.

190. Whoso has to the refuge gone
of Buddha, Dhamma and of Church,
four worthy truths by fitting wisdom sees;

191. Ill and the genesis of Ill, and what
transcending is of Ill, and worthy way
eightfold that goes to the surmounting Ill:

192. Lo! this refuge a haven is, lo! this
is the refuge supreme; to this refuge
when come is he from every ill set free.

---

193. Hard is't to get a man that's thoroughbred;
not everywhere comes such a man to birth;
where such a man inspired is born,
that family thrives happily.

---

194. Happy the coming of the Buddhas is!
happy when Very Dharma is the guide!
happy the concord in community!
happy the life-austere of those at one!

---

195. For him who reverence pays to them
of reverence worthy, whether they
be Buddhas or be followers,
transcenders of all worldliness,
traversers of all grief and woe,

196. For him who reverence pays to them,
thus waned and for whom is no fear,
is merit that may not be gauged
by any man as such and such.*

---

* Grounds 8, 10.

XV. SUKHAVAGGO.

197. Susukhaŋ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino.

198. Susukhaŋ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā.

199. Susukhaŋ vata jīvāma ussukesu anussukā,
ussukesu manussesu viharāma anussukā.

---

200. Susukhaŋ vata jīvāma yesan no n' atthi kiñcanaŋ,
pītibhakkhā bhavissāma devā ābhassarā yathā.

---

201. Jayaŋ veraŋ pasavati, dukkhaŋ seti parâjito,
upasanto sukhaŋ seti hitvā jayaparājayaŋ.

---

202. **N' atthi rāgasamo aggi, n' atthi dosasamo kali,
n' atthi khandhādisā dukkhā, n' atthi santiparaŋ sukhaŋ.**

198[2]. Cf. Tha. 276.
200. S. i, 114; Uttarādhy. ix, 14 (S.B.E. 45, 37).
201. S. i, 83.
202. =251, save in one pada.

XV. HAPPINESS.

197. O let us indeed live happy, 'mid haters unhating!
'mid men who hate let us dwell unhating.

198. O let us indeed live happy 'mid men unhealthy!
'mid men who are sick let us dwell healthy.

199. O let us indeed live happy 'mid strainers unstraining!
'mid men that are straining let us dwell unstraining.

---

200. O let us indeed live happy to whom naught belongeth!
rapture enjoying let us become like the bright devas.

---

201. Conquering engenders hate; the vanquished man in woe abides;
the man serene happy abides, discarding victory and defeat.

---

202. There is no fire that's like to lust;
there is no evil luck like hate;
there are no ills equal to those
of (human) body and of mind (cf. 251);
there is no bliss surpassing peace.*

---

* Grounds 1, 9, and p. xxxv.

203. Jighacchā paramā rogā, sankhārā paramā dukhā,
etaŋ ñatvā yathābhūtaŋ, nibbānaŋ paramaŋ sukhaŋ.

---

204. Ārogyaparamā[1] lābhā, santuṭṭhi paramaŋ dhanaŋ,
vissāsaparamā[2] ñātī,[3] nibbānaŋ paramaŋ sukhaŋ.

---

205. Pavivekarasaŋ pītvā, rasaŋ upasamassa ca,
niddaro hoti nippāpo dhammapītirasaŋ pivaŋ.

---

206. Sādhu dassanam ariyānaŋ,[4] sannivāso sadā sukho,
adassanena bālānaŋ niccam eva sukhī siyā.

---

207. Bālasangatacārī hi dīgham addhāna socati,
dukkho bālehi saŋvāso amitten' eva sabbadā,
dhīro ca sukhasaŋvāso ñātīnaŋ[5] va samāgamo.

---

[1] Br ārogyā°. [2] Br vissāsā°. [3] P.Kh. mitra.
[4] F. aryānaŋ. [5] P. Kh. ñatihi.

---

204. M. i, 508, 257; Sn. 257; Jāt. iii, 196.
205. Sn. 257.

203. Hungers are chiefest illnesses;
toilings-and-cares[1] are chiefest ills;
this knowing as a very fact,
waning (becomes) the chiefest bliss.[2]

---

204. Health is the chiefest gain; content the chiefest wealth;
trust is the chiefest kinsman; waning is chiefest bliss.[2]

---

205. Has he but savoured taste of solitude
and taste of calm, no woe is his nor sin,
the taste of dharma-rapture savouring.[3]

---

206. Good it is to see the worthy;
happy 'tis to dwell with them;
did one never see the foolish,
happy would one be just ever.

---

207. For he who walks in company
of fools long time a grieving hath;
ill is the company of fools
as were it ever with a foe;
but with inspired men to consort
is happy, like forgathering
with them of one's own kith and kin.

---

[1] Cf. μέριμναι. Matthew vi, 25. Cf. *infra*, verse 255.

[2] Waning (Nibbāna) is here used, as in the Māgandiya Sutta (*Majjhima*, i, 508) in its early meaning: a negative term for 'health.'

[3] Cf. verse 79.

Tasmā hi:

208. Dhīrañ ca paññañ ca bahussutañ ca,
dhorayhasīlaŋ[1] vatavantam ariyaŋ
taŋ tādisaŋ sappurisaŋ sumedhaŋ
bhajetha, nakkhattapathaŋ va candimā.

XV. SUKHAVAGGO PAṆṆARASAMO.

XVI. PIYAVAGGO.

209. Ayoge yuñjam attānaŋ yogasmiñ ca ayojayaŋ,
atthaŋ hitvā piyaggāhī pihet' attânuyoginaŋ.

210. Mā piyehi samāgañchi, appiyehi kudâcanaŋ.
piyān' adassanaŋ dukkhaŋ, appiyânañ ca dassanaŋ.

211. Tasmā piyaŋ na kayirātha, piyâpāyo hi pāpako.
ganthā tesaŋ na vijjanti yesaŋ n' atthi piyâppiyaŋ.

---

[1] Br dhorayhaŋ.

209. Probably a word-play on *attā* and *atthaŋ*.
210. Cf. The First Utterance, Vin. i, 10; S. v, 421; Ps. ii, 147.
210-13. Uttarâdhy., p. 32.

Hence verily:[1]

208. The man inspired, the wise man and the learnèd man,
the dutiful, the man devout, the Ariyan:[2]
man such as this,[3] sagacious man, yea, very man
ye should frequent, as moon the pathway of the stars.

XVI. PRECIOUS.

209. Yoking the self to that which is no yoke,
and (self) not yoking unto what is yoke,
leaving the goal, grasping where he is fond,
(this man) may envy one yoked to the self.

210. Consort not with the men thou holdest dear,
neither with men thou hold'st not dear at any time;
woeful is 't not to see them thou holdest dear,
and (woeful) to see them thou hold'st not dear.

211. Hence let a man make no one to be dear,
for separation from the dear is bad;
no ties exist for them to whom
nothing is dear or is not dear.*

---

* Grounds 2, 4, 5. So *infra*.

[1] P.Kh. omits the curious gloss. It suggests an added verse, but the values anyway are old. Conceivably it has been ejected from the following line to make room for Dhīrañ ca.

[2] The word Ariya for saint is characteristic of later usage.

[3] *Tādisa* is a later epithet for the superman.

212. Piyato jāyatī soko, piyato jāyatī bhayaŋ,
piyato vippamuttassa n' atthi soko, kuto bhayaŋ?

---

213. Pemato jāyatī soko, pemato jāyatī bhayaŋ,
pemato vippamuttassa n' atthi soko, kuto bhayaŋ?

---

214. Ratiyā jāyatī soko, ratiyā jāyatī bhayaŋ,
ratiyā vippamuttassa n' atthi soko, kuto bhayaŋ?

---

215. Kāmato jāyatī soko, kāmato jāyatī bhayaŋ,
kāmato vippamuttassa n' atthi soko, kuto bhayaŋ?

---

216. Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaŋ,
taṇhāya vippamuttassa n' atthi soko, kuto bhayaŋ?

---

217. Sīladassanasampannaŋ, dhammaṭṭhaŋ, saccavādinaŋ,[1]
attano kamma kubbānaŋ, taŋ jano kurute piyaŋ.

---

218. Chandajāto anakkhāte manasā ca phuṭo siyā,
kāmesu ca appaṭibaddhacitto uddhaŋsoto ti vuccati.

---

219. Cirappavāsiŋ purisaŋ dūrato sotthim āgataŋ
ñātimittā suhajjā ca abhinandanti āgataŋ.

---

[1] *Vv.ll.* saccavedinaŋ. P. Kh. sādhujīvano.

---

212. Cf. M. ii, 87.
218. Cf. Thī. 12, and 7; contexts in S. and A., one in D.

212. From (being) dear is sorrow born, born too therefrom is fear;
for one set free from holding dear, no sorrow is; whence fear ?[1]

---

213. From fondness is (our) sorrow born, born too therefrom is fear;
for one from fondness well set free, no sorrow is; whence fear ?

---

214. From being fain is sorrow born, born too therefrom is fear;
for one set free from being fain, no sorrow is; whence fear ?

---

215. From sense-desire is sorrow born, born too therefrom is fear;
for one from sense-desire set free no sorrow is; whence fear ?

---

216. From (sense of) craving sorrow's born, born too therefrom is fear;
for one from craving well set free, no sorrow is; whence fear ?

---

217. Whoe'er has won to virtue and insight,
whoe'er on dharma stands and speaketh truth,[2]
to his own work attends: him folk hold dear.

---

218. Let but desire be born for the ineffable;
let but the mind of him therewith surchargèd be,
from sense-desires unbound: upstreamer is he called.[3]

---

219. The man long absent from afar safely returned
gives joy to kinsmen, friends and well-wishers, returned.

---

[1] Cf. for opposite source of fearlessness, Bṛh. 4. 2, 4; and 4. 25; Tait, 2, 4.

[2] P.Kh. has 'and liveth well.'

[3] This fine epithet, meet for a gospel of Becoming, is applied to Dhammadinnā (*Pss. Sisters*, verse 12). Cf. A. i, 233, etc., etc.

220. Tath' eva katapuññam pi asmā lokā paraŋ gataŋ
puññāni paṭigaṇhanti, piyaŋ ñātī va āgataŋ.

XVI. PIYAVAGGO SOḶASAMO.

XVII. KODHAVAGGO.

221. Kodhaŋ jahe, vippajaheyya mānaŋ.
saññojanaŋ sabbam atikkameyya.
taŋ nāmarūpasmiŋ asajjamānaŋ
akiñcanaŋ nânupatanti dukkhā.

---

222. Yo ve uppatitaŋ kodhaŋ rathaŋ bhantaŋ va dhāraye,
tam ahaŋ sārathiŋ brūmi, rasmiggāho 'taro jano.

---

223. Akkodhena jine kodhaŋ, asādhuŋ sādhunā jine,
jine kadariyaŋ dānena, saccen' âlikavādinaŋ.

---

224. Saccaŋ bhaṇe, na kujjheyya, dajjā 'ppasmim[1] pi yācito,
etehi tīhi ṭhānehi gacche devāna santike.

---

225. Ahiŋsakā ye munayo, niccaŋ kāyena saŋvutā,
te yanti accutaŋ ṭhānaŋ yattha gantvā na socare.

---

[1] Br appampi, F. appasmi, Ca appasmiŋ, *omitting* pi.

221. S. i, 23.
223. Jāt. ii, 4; Mbh. v, 1518.

220. Thus also him, who worthy work has done and from
this world to other gone, those worthy works
receive
and welcome, as kinsfolk a dear one (safe) returned.

XVII. WRATH.

Angry

221. Put wrath away, put quite away conceit,
that every fetter you may get beyond;
the man who doth not cleave to name and form
ills[1] in no wise whate'er befall.

---

222. Who sooth can manage wrath uprisen, like rolling
car,
him call I charioteer, rein-holders other folk.

---

223. By no-wrath should he conquer wrath;
unworth by worth should be o'ercome;
he should o'ercome the stingy by a gift,
and by the true the man who falsely speaks.

---

224. If he say what is true, not angry be,
and though it be but little, give when asked,
for these three things 'mong devas may he go.

---

225. They who be seers, who harm no man, in body aye
controlled,
go the place where death is not, where gone they
grieve no more.

---

[1] The plural in Pali is rare, *e.g.* *Sutta-Nipāta*, 721.

226. Sadā jāgaramānānaŋ, ahorattânusikkhinaŋ
nibbānaŋ adhimuttānaŋ, atthaŋ gacchanti āsavā.

---

227. Porāṇam etam, atula! n' etaŋ ajjatanām iva:
nindanti tuṇhim āsīnaŋ, nindanti bahubhāṇinaŋ,
mitabhāṇinam pi nindanti; n' atthi loke anindito.

228. Na câhu, na ca hessati,[1] na c' etarahi vijjati,
ekantaŋ nindito poso, ekantaŋ vā pasaŋsito.

229. Yañ ce viññū pasaŋsanti anuvicca[2] suve suve
acchiddavuttiŋ medhāviŋ paññāsīlasamāhitaŋ.

230. Nekkhaŋ[3] jambonadasseva ko taŋ ninditum arahati?
Devā pi naŋ pasaŋsanti, brahmunā pi pasaŋsito.

231. Kāyappakopaŋ rakkheyya, kāyena saŋvuto siyā.
kāyaduccaritaŋ hitvā, kāyena sucaritaŋ care.

232. Vacīpakopaŋ rakkheyya, vācāya saŋvuto siyā.
vacīduccaritaŋ hitvā, vācāya sucaritaŋ care.

233. Manopakopaŋ rakkheyya, manasā saŋvuto siyā.
manoduccaritaŋ hitvā, manasā sucaritaŋ care.

---

[1] P.T.S. bhavissati. [2] Br °vijja. [3] Br nikkhaŋ.

228. Tha. 180; Ud. vi, 5. 230. A. ii, 8, 29.

226. In them who ever vigil keep, training by day and night,
upon the Waning wholly bent, āsavas fade away.*

---

227. An old thing this, my worthy sir; this is not of today;
men blame the silent sitter, much-talker too they blame;
sayer of but a little's blamed; nowhere is unblamed man.

228. Nor has there been, nor (ever) will there be,
nor yet is now a man on earth whom folk
do solely blame, nor one they solely praise.

229. But he whom wise men praise day after day,
of flawless life, sagacious, virtuous,

230. As were it censure of fine gold from Indian streams,
who's fit that man to blame? e'en devas praise
that man, nay, by a brahmā too he's praised.

231. Let there be warding 'gainst the fussy deeds;
let him in deed be well restrained,
renouncing (all) offence in deed,
let him well-faring fare in deed.

232. Let there be ward in fussy speech,
let him in speech be well restrained,
renouncing (all) offence in speech,
let him well-faring fare in speech.

233. Let there be ward in fussy thought,
let him in mind be well restrained,
renouncing (all) offence in mind,
let him well-faring fare in mind.

---

* Grounds 10, 16.

234. Kāyena saŋvutā dhīrā, atho vācāya saŋvutā,
manasā saŋvutā dhīrā, te ve suparisaŋvutā.

XVII. KODHAVAGGO SATTARASAMO.

XVIII. MALAVAGGO.

235. Paṇḍupalāso va 'dāni 'si, yamapurisā pi ca taŋ[1] upaṭṭhitā.
uyyogamukhe ca tiṭṭhasi, pātheyyam pi ca te na vijjati.

236. So karohi dīpam attano; khippaŋ vāyama, paṇḍito bhava.
niddhantamalo anaṅgaṇo dibbaŋ ariyabhūmim ehisi.[2]

237. Upanītavayo ca[3] 'dāni 'si; sampayāto 'si Yamassa santike.
vāso pi ca te[4] n' atthi antarā,[5] pātheyyam pi ca te na vijjati.

238. So karohi dīpam attano; khippaŋ vāyama, paṇḍito bhava.
niddhantamalo anaṅgaṇo, na puna[6] jāti-jaraŋ upehisi.

---

[1] Br te. [2] Br upehisi. [3] Cn va. [4] Br vāso te.
[5] Br antare. [6] F. na punaŋ.

234. Cf. M. i, 373 *f.*
236. Chh. 3, 13, 7; Katha, 5, 15; Svet. 6. 14; Mait. 6, 35.
238. Cf. Tha. 412.

234. In deed controlled are men inspired, and eke in speech,
in mind controlled are men inspired, yea, they are well controlled.

XVIII. FLAWS.

235. Now are you like a yellow leaf,
and Yama's men upon you wait;
you stand at journey's starting point,
and provender for you there's none.

236. Do you[1] make for the self a lamp;[2]
endeavour swiftly; wise become!
with flaws blown out, corruptions gone,
you'll come to devas' worthy plane.

237. Now are you brought to close of life;
to Yama's presence setting out;
no halting place between for you,
and provender for you there's none.

238. Do you make for the self a lamp;
endeavour swiftly; wise become!
with flaws blown out, corruptions gone,
no more to birth and age you'll come.

---

[1] The *So* has *tvaŋ* (you), implicit: 'this you,' a usual emphasis.

[2] *Dīpaŋ* is ambiguous; lit. as two-water, *dvi-apo*, it can mean isle or reef between waters. Lamp (from $\sqrt{dīp}$, $\sqrt{dī}$, to shine), is here, with 'no halting place' in the Way in the worlds, the probable meaning. The context in verse 25 requires the former meaning. This is more monastic, and as such is preferred by the Comy. Fausböll has *insulam* in both contexts.

239. Anupubbena medhāvī thokathokaŋ[1] khaṇe khaṇe
kammāro rajatass' eva niddhame malam attano.

---

240. Ayasā va malaŋ samuṭṭhitaŋ, taduṭṭhāya tam eva khādati,
evaŋ atidhonacārinaŋ sakakammāni nayanti duggatiŋ.

---

241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malaŋ vaṇṇassa kosajjaŋ, pamādo rakkhato malaŋ.

---

242. Mal' itthiyā duccaritaŋ, maccheraŋ dadato malaŋ,
malā ve pāpakā dhammā asmiŋ loke paramhi ca.

243. Tato malā malataraŋ avijjā paramaŋ malaŋ,
etam malaŋ pahatvāna, nimmalā hotha bhikkhavo.

---

244. Sujīvaŋ ahirikena,[2] kākasūrena, dhaŋsinā,
pakkhandinā, pagabbhena, sankiliṭṭhena jīvitaŋ.

245. Hirīmatā ca dujjīvaŋ, niccaŋ sucigavesinā,
alīnen' appagabbhena, suddhâjīvena passatā.

---

[1] K. thokaŋ thokaŋ. [2] F. ahirī°.

239. K. v, 108. 239[2]. Sn. 962[3].
240. Netti, 129. 241, 242, 243[1]. A. iv, 195.
244, 245. Cf. Jātakamālā, No. 16 (*there quoted from* Āryasthāvirīyakanikāya).

239. A little now a little then,
time after time, like silversmith
in silver, so flaws in the self
sagacious man may blow away.

240. As rust, on iron formed, when risen
that very (iron) doth consume,
so them who fare intemperate
their own deeds bring to evil bourn.

241. To be unuttered is the rust of mantras,
where is no rising is the rust in homes,[1]
beauty by indolence is marred, the flaw
in man who wards is that he pay no heed.

242. The woman's flaw misconduct is,
stinginess is the donor's flaw,
flaws verily are evil things,
both in this world and in the next.

243. Than (any) flaw a greater flaw
is ignorance, the flaw supreme;
exterminating this same flaw,
become ye, monks, without a flaw!

244. Easy to live is life of shameless man,
crow-bully,[2] backbiter and (arrogant),
forward, assertive, utterly corrupt.

245. But for the modest hard is life to live,
for one who ever seeks the pure, detached,
and not assertive, pure in life, who sees.

[1] Cf. verse 280.

[2] Cf. 'as saucy as a jay.'

246. Yo pāṇam atipāteti,[1] musāvādañ ca bhāsati,
loke adinnaŋ ādiyati, paradārañ ca gacchati.

247. Surāmerayapānañ ca yo naro anuyuñjati,
idh' eva-m-eso lokasmiŋ mūlaŋ khaṇati attano.

248. Evam bho purisa ![2] jānāhi: pāpadhammā asaŋyatā,
mā taŋ lobho adhammo ca ciraŋ dukkhāya randhayuŋ.

---

249. Dadāti ve yathāsaddhaŋ, yathāpasādanaŋ jano,
tattha yo manku bhavati paresaŋ pānabhojane,
na so divā vā rattiŋ vā samādhim adhigacchati.

250. Yassa c' etaŋ samucchinnaŋ, mūlaghaccaŋ samūhataŋ,
sa ve divā vā rattiŋ vā samādhim adhigacchati.

---

251. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamaŋ jālaŋ, n' atthi taṇhāsamā nadī.

---

252. Sudassaŋ vajjaŋ aññesaŋ, attano pana duddasaŋ,
paresaŋ hi so vajjāni opuṇāti yathābhusaŋ,
attano pana chādeti, kaliŋ[3] va kitavā saṭho.

---

[1] F. K. atimāpeti. [2] F. posa.
[3] B[r] kālī va.

251. =202, except in one pada. 252. Jāt. iii, 223.

246. Who ruins breathing (life), and utters lies,
takes what folk give him not, and goes to wife
of other man,

247. the man who's given o'er
to drinking heady liquors: even here,
in (this) world is he digging at the root
of (his own status, his own worth as) self.

248. Know thus, O man ! 'tis evil things befall
the uncontrolled. Let not impiety nor greed
excite you to your ill long time to come.

---

249. Truly folk give as they believe, as they are moved;
herein whoso repines at food by others given,
to concentration never wins by day or night.

250. But he in whom this (worry) is cut out,
root-hacked and well exterminate,
he wins to concentration day or night.

---

251. There is no fire equal to lust,
there is no grip equal to hate,
no net equal to muddled thought,
equal to craving is no stream.[1]

---

252. Easy to see are others' faults,
those of the self are hard to see.
Surely the faults of other men
a man doth winnow as 'twere chaff,
but (faults) o' the self he covers up
like crafty gamester losing throw.

---

[1] Cf. verse 202.

253. Paravajjânupassissa niccaŋ ujjhānasaññino,
āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.

254. Ākāse padaŋ n' atthi, samaṇo n' atthi bāhire,[1]
papañcâbhiratā pajā, nippapañcā Tathāgatā.

255. Ākāse padaŋ n' atthi, samaṇo n' atthi bāhire,
sankhārā[2] sassatā n' atthi, n' atthi Buddhānam iñjitaŋ.

XVIII. MALAVAGGO AṬṬHĀRASAMO.

XIX. DHAMMAṬṬHAVAGGO.

256. Na tena hoti dhammaṭṭho yen' atthaŋ sahasā naye;
yo ca atthaŋ anatthañ ca ubho niccheyya paṇḍito.

257. Asāhasena dhammena samena nayatī pare,
dhammassa gutto, medhāvī dhammaṭṭho ti pavuccati.

258. Na tena paṇḍito hoti yāvatā bahu bhāsati,
khemī, averī, abhayo, paṇḍito ti pavuccati.

[1] K. F. bāhiro; B[r] S[c] bāhire. [2] F. creaturæ.

253. Who marks of other men the faults, in him,
ever of captious mind, grow āsavas;
from wane of āsavas far (yet) is he.*

254. In space there is no track; not outside is
the samaṇa;[1]† mankind are fain for thing
wherein obstruction lies; the 'men-so-gone'
are clear of things wherein obstruction lies.

255. In space there is no track; not outside is
the samaṇa; eternal is no work
of body and of mind; in Buddhas moveth naught.‡

XIX. ON DHARMA STANDING.

256. No man by case he settles forcibly
is rightly one 'on dharma standing.'
But the wise man who into both inquires
what is the case and what is not the case—

257. In that he settles (case) of other men,
by dharma and by justice, not by force,
warded of dharma[2] that sagacious man
is (rightly) named 'he who on dharma stands.'

258. Not wise a man is rated who much talks;
the man who's safe, the man who has no hate,
the man fearless: he goes by name of 'wise.'

* Ground 16. † Ground 8. ‡ Ground 15.

[1] *Ito bahiddhā samaṇo pi n' atthi* (*Dīgha*, ii, 151) is said to have been spoken by the Founder on his deathbed to his last convert, and the Commentarial story even puts the two verses in *Dhp.* into his mouth. That he did urge the Way with his last breath is very probable; but that he should have been concerned with the 'religieux' only, as in the Way, is for me, in both works, monastic gloss.

[2] *Dhammassa gutto*; Comy. *dhammagutto*.

259. Na tāvatā dhammadharo yāvatā bahu bhāsati,
yo ca appam pi sutvāna, dhammaŋ kāyena passati,
sa ve dhammadharo hoti yo dhammaŋ nappamajjati.

---

260. Na tena thero so hoti[1] yen' assa phalitaŋ siro,
paripakko vayo tassa moghajiṇṇo ti vuccati.

261. Yamhi saccañ ca, dhammo ca, ahiŋsā, saŋyamo, damo,
sa ve vantamalo dhīro thero[2] ti pavuccati.

---

262. Na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī saṭho,

263. yassa c' etaŋ samucchinnaŋ, mūlaghaccaŋ, samūhataŋ,
sa vantadoso medhāvī sādhurūpo ti vuccati.

---

264. Na muṇḍakena samaṇo, abbato, alikaŋ bhaṇaŋ,
icchālobhasamāpanno samaṇo kiŋ bhavissati?

265. Yo ca sameti pāpāni aṇuŋ thūlāni sabbaso,
samitattā hi pāpānaŋ samaṇo ti pavuccati.

---

[1] F. bhavati. [2] F. thaviro.

260. Cf. Manu. ii, 154, 156; Mbh. iii, 133; 11, 12; xii, 323, 324.

259. Not by the measure of his talking much
is a man (rightly called) 'in dharma versed';
but he who, though he little learning have,
sees dharma with his act, and trifles not
with dharma: surely he 'in dharma versed' becomes.[1]

---

260. Not thereby 'senior' he becomes whose head is grey;
very mature his days, but 'aged for naught' he's called.

261. In whom is truth and dharma, and not-harm,
control and training, surely he, the man
inspired, with flaws spewed out, is 'senior' called.

---

262. Never by eloquence alone or comeliness
a man becomes one voted 'excellent,'
if he be envious, grudging, full of guile.

263. But is he one in whom these things are shorn
away, root-hacked, exterminate, this man
flaw-spewed, sagacious, 'excellent' is called.

---

264. Not by head shaven is he samaṇa,
who is undutiful and utters lies;
conspicuous in wishes and in greed,
how will this man a samaṇa become?

265. But whoso wholly evil things subdues,
both big and little, verily bad things
o'ercoming, (hence) is he called 'samaṇa.'

---

[1] Here we see the externalizing of dharma checked, rebuked. Cf. Introduction, xxix *ff*.

266. Na tena bhikkhu so hoti yāvatā bhikkhate pare,
vissaŋ[1] dhammaŋ samādāya bhikkhu hoti na tāvatā.

267. Yo 'dha puññañ ca pāpañ ca bāhetvā brahmacariyavā
sankhāya loke carati, sa ve bhikkhūti vuccati.

---

268. Na monena munī hoti mūḷharūpo aviddasu.
yo ca tulaŋ va paggayha varam ādāya paṇḍito,

269. Pāpāni parivajjeti sa munī, tena so muni.
yo muṇāti ubho loke, munī tena pavuccati.

---

270. Na tena ariyo hoti yena pāṇāni hiŋsati,
ahiŋsā sabbapāṇānaŋ ariyo ti pavuccati.

---

271. Na sīlabbatamattena, bāhusaccena vā puna,
athavā samādhilābhena, vivicca[2]-sayanena vā,

272. phusāmi nekkhammasukhaŋ aputhujjanasevitaŋ;
bhikkhu vissāsamâpādi, appatto āsavakkhayaŋ.

XIX. DHAMMAṬṬHAVAGGO EKŪṆAVĪSATIMO.

---

[1] Br visaŋ. [2] Br Sc Cn vivitta.

266, 267. Cf. S. i, 182. 268[1]. Mbh. v, 43, 60.
271, 272. Mvst. iii, 422.

266. Not by the measure of his seeking alms
from others is he 'monk'; nor an he take
upon him dharma truly is he 'monk';

267. who here the score of merit and of sin
thrusting aside,* the God-life leads 'mong men
deliberately, lo! he's callèd 'monk.'

---

268. Not by no words is man of worth, who is
but dull of wit and unintelligent;
but he who like a man grasping the scales
(expert in worth), the better having ta'en,[1]

269. eschews the evil things:—*this* man has worth;
in that he measures has he worth; both worlds
he measures: hence he's called 'a man of worth.'

---

270. Not therefore is a man aristocrat,
in that he (any) breathing creature harms;
of every breathing creature harmer-not:
such is the man who's called 'aristocrat.'

---

271. Not by mere morals, by mere pious rite,
nor yet by learning much, nor an I win
to concentration, nor by lonely couch,

272. touch I renunciation's bliss, pursued
not by the many-folk. Monk! have a care!
not won is yet the wane of āsavas.†[2]

---

* Ground 8. † Ground 16.

[1] 'Making the better choice' had been more convenient, but I would here too insist that, in *deciding*, 'choice' and 'choosing' are never used in old Indian literature.

[2] We here see the *growth* in the monastic ideal.

XX. MAGGAVAGGO.

273. Maggān' aṭṭhaṅgiko seṭṭho, saccānaŋ caturo padā,
virāgo seṭṭho dhammānaŋ, dipadānañ[1] ca cakkhumā,

274. eso va maggo, n' atth' añño dassanassa visuddhiyā.
etamhi tumhe paṭipajjatha; mārass' etaŋ pamocanaŋ.

275. Etamhi tumhe paṭipannā dukkhass' antaŋ karissatha.
akkhāto ve mayā maggo aññāya sallasanthanaŋ.

276. Tumhehi kiccaŋ ātappaŋ, akkhātāro tathāgatā.
paṭipannā pamokkhanti jhāyino Mārabandhanā.

---

277. 'Sabbe saṅkhārā aniccā' ti yadā paññāya passati,
atha nibbindatī dukkhe—esa maggo visuddhiyā.

278. 'Sabbe saṅkhārā dukkhā' ti yadā paññāya passati,
atha nibbindatī dukkhe—esa maggo visuddhiyā.

279. 'Sabbe dhammā anattā' ti yadā paññāya passati,
Atha nibbindatī dukkhe—esa maggo visuddhiyā.

---

[1] Br, K. dvipadānañ ca. P.Kh. pranabhutana.

273. Cf. M. i, 508, 510; Netti, 188. 275. Cf. Bṛhad. 4. 4, 8.
277-279. Tha. 676-678; Netti, 6, 167.

XX. THE WAY.

273. Of ways the eightfold is the best;[1]
and of true things the stages four;
dispassion is the best of things;*
of bipeds best is he who sees.

274. This is the very Way; there is
none else for seeing purity;
herein do you a-faring go,
the way to baffle Māra this.†

275. Herein when you have faring gone
an end you'll come to make of ill;
shown surely was the Way by me,
who ease from darts had come to know.

276. 'Tis you the ardent (will) must work;
the men-so-gone but show the way;
who in their musing, as they fare,
from Māra's bonds find liberty.†

---

277. Transient is all men think and do:
when this by wisdom is discerned,
then does one turn away from ill:
this is the way to purity.‡

278. Woeful is all men think and do:
when this by wisdom is discerned,
then does one turn away from ill:
this is the way to purity.

279. Without the self men think and do:
when this by wisdom is discerned,
then does one turn away from ill:
this is the way to purity.

---

* Ground 10. † Ground 12. ‡ Ground 9 and *ff*.

[1] It is not the subject of the Way, but the three appanages, truths, dispassion, *visuddhi*, that are to me late.

280. Uṭṭhānakālamhi[1] anuṭṭhahāno,
yuvā balī ālasiyaŋ upeto,
saŋsannasankappamano,[2] kusīto,
paññāya maggaŋ alaso na vindati.

---

281. Vācânurakkhī, manasā susaŋvuto,
kāyena ca akusalaŋ na kayirā,
ete tayo kammapathe visodhaye.
ārādhaye maggam isippaveditaŋ.

---

282. Yogā ve jāyatī bhūrī, ayogā bhūrisaṅkhayo
etaŋ-dvedhāpathaŋ ñatvā bhavāya vibhavāya ca
tath' attānaŋ niveseyya yathā bhūri pavaḍḍhati.

---

283. Vanaŋ chindatha, mā rukkhaŋ, vanato jāyatī bhayaŋ.
chetvā vanañ ca vanathañ ca, nibbaṇā hotha bhikkhavo.

---

284. Yāvaŋ [hi] vanatho na chijjati anumatto pi narassa nārisu,
paṭibaddhamano va tāva, so, vaccho khīrapāno[3] va mātari.

---

285. Ucchinda sineham attano, kumudaŋ sāradikaŋ va pāṇinā,
santimaggam eva brūhaya nibbānaŋ sugatena desitaŋ.

---

[1] P.Kh. °alasa.
[2] Br sampanna°. Sd saŋsatta. P.Kh. °manosmatima.
[3] F. khīrapako.

281. Netti. 183. 285. Netti. 36.

280. He who at rising hour arises not,
(though) young and strong, yet giv'n o'er to sloth,
the purpose of his mind grown enervate,
this man of sloth and sluggishness
the Way by wisdom findeth not.

---

281. Warder continuous of word, and well
controlled in mind, no wrong act should he do:
these the three ways of karma should he purge,
and progress make in Way by seers declared.

---

282. From earnest pondering is wisdom born,
from lack of earnest pondering wisdom wanes:[1]
this parting of the ways when he doth know,
by making-to-become, or the reverse,[2]
he may so fix the self that wisdom grows.

---

283. Cut down the wood, not just a tree,
for from the wood fear comes to birth.
With wood and brushwood both cut down,
woundless[3] do ye become, O monks!

284. So long as brushwood's not cut down,
cares man for woman but a jot,
yet is he thereby bound in mind,
as unweaned calf to mother-cow.

---

285. From out the self cut being fond,
as autumn lotus with the hand;
foster the way of holiness;
the waning by well-farer taught.*

---

* Grounds 2, 10.

[1] Almost the only use, in the Sutta poems, of *yoga* in the true Indian sense of rapt musing. Cf. verse 209.

[2] Comy. 'by growing or by not-growing.'

[3] A word-play and a poor one on *nibbāṇa-nibbaṇa*.

286. Idha vassaŋ vasissāmi,[1] idha hemantagimhisu
iti bālo vicinteti, antarāyaŋ na bujjhati.

---

287. Taŋ puttapasusammattaŋ, vyāsattamanasaŋ naraŋ,
suttaŋ gāmaŋ mahogho va maccu ādāya gacchati.

288. Na santi puttā tāṇāya, na pitā n' api bandhavā,
antakenâdhipannassa n' atthi ñātīsu tāṇatā.

289. Etam atthavasaŋ ñatvā paṇḍito sīlasaŋvuto,
nibbānagamanaŋ maggaŋ khippam eva visodhaye.

XX. MAGGAVAGGO VĪSATIMO.

XXI. PAKIṆṆAKAVAGGO.

290. Mattāsukhapariccāgā passe ce vipulaŋ sukhaŋ,
caje mattāsukhaŋ dhīro sampassaŋ vipulaŋ sukhaŋ.

---

291. Paradukkhûpadhānena attano sukham icchati,
verasaŋsaggasaŋsaṭṭho verā so na pamuccati.

---

[1] P.Kh. karisamu.

287. =verse 47. 288. Uttaradhy. vi, 3 (S.B.E. 45, 25); 301.

286. 'Here will I dwell in the rains;
here (will I dwell) in the summer':
so plans the man who is foolish;
makes for the end[1] no awaking.

---

287. The man whose mind is absorbed
with success as to children and herds
death gathers and goes on his way,
as a great flood the slumbering village.[2]

288. Sons are no refuge, nor father, neither are kinsfolk;
is one to end-maker come, kith is no shelter.

289. Learning the worth in the matter, the man wise and virtuous
swiftly makes clear the Way that leads to the waning.[3]

XXI. MISCELLANEOUS.

290. If by surrendering limited happiness he may behold
happiness ample-and-rich, the man inspired
may forgo the limited happiness, in that he (now)
contemplates happiness ample and rich.

---

291. The man who for the self wants happiness,
through ill inflicted upon other men,
in broil of wrath embroiled, from wrath
not wholly is he set at liberty.

---

[1] Lit. intervening (of death). Cf. Gospel of Luke, xii, 16-21.
[2] Verse 47. [3] I suggest here an earlier *sadattha-gamanaŋ*.

292. Yaŋ hi kiccaŋ apaviddhaŋ akiccaŋ pana kayirati,[1]
unnalānaŋ[2] pamattānaŋ, tesaŋ vaḍḍhanti āsavā.

293. Yesañ ca susamāraddhā niccaŋ kāyagatā sati,
akiccaŋ te na sevanti kicce sātaccakārino.
satānaŋ sampajānānaŋ atthaŋ gacchanti āsavā.

294. Mātaraŋ pitaraŋ hantvā, rājāno dve ca khattiye.
raṭṭhaŋ sânucaraŋ hantvā, anīgho yāti brāhmaṇo.

295. Mātaraŋ pitaraŋ hantvā, rājāno dve ca sotthiye,
veyyagghapañcamaŋ hantvā, anīgho yāti brāhmaṇo.

---

296. Suppabuddham pabujjhanti sadā[3]-Gotamasāvakā,
yesaŋ divā ca ratto ca niccaŋ Buddhagatā sati.

297. Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaŋ divā ca ratto ca niccaŋ Dhammagatā sati.

298. Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaŋ divā ca ratto ca niccaŋ Sanghagatā sati.

299. Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesaŋ divā ca ratto ca niccaŋ kāyagatā sati.

---

[1] Br kiriyā. F. kayrati. [2] Tha. (P.T.S.) unnaḷ°.
[3] P.Kh. imi (these) *for* sadā (so in *ff.*).

---

292. Tha. 635, 636. 293. Netti, 39.
294. Netti, 165.

292. That put aside which should be done, surely
he does that which he should not do: in such,
wanton and arrogant, grow the āsavas.

293. But they in whom the introspective-mind
intent on deeds are ever well alert,
pursuing not that which should not be done,
constantly doing things which should be done,
in them the introspective, the intelligent,
go to an utter end the āsavas.*

294. Mother and father he slew, yea, and two rajas,
men of the noble class, kingdom he stripped
of its subjects—sinless, a brahman he fares!

295. Mother and father he slew, yea, and two rajas,
men of th' elect, and fifthly a man
of high worth—sinless, a brahman he fares![1]

---

296. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever Buddha-awareness.

297. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever Dharma-awareness.

298. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever Church-awareness.†

299. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, is ever body-awareness.

* Ground 16. † Ground 14.

[1] The violent antithesis in acts and subsequent betterment possible in a man have led to sophisticated explanation in Commentary, accepted by writers. To the Christian the regenerate murderer should present no difficulties.

300. Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesaŋ divā ca ratto ca ahiŋsāya rato mano.

301. Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesaŋ divā ca ratto ca bhāvanāya rato mano.

---

302. Duppabbajjaŋ durabhiramaŋ, durāvāsā gharā dukhā,
dukkho 'samānasaŋvāso, dukkhânupatit' addhagū,
tasmā na c' addhagu siyā, na ca dukkhânupatito siyā.

---

303. Saddho, sīlena sampanno, yasobhogasamappito,
yaŋ yam padesaŋ bhajati,[1] tattha tatth' eva pūjito.

---

304. Dūre santo pakāsenti, Himavanto va pabbato,
asant' ettha na dissanti, ratti-khittā yathā sarā.

---

305. Ekāsanaŋ ekaseyyaŋ eko caram atandito,
eko damayam attānaŋ vanante ramito[2] siyā.

XXI. PAKIṆṆAKAVAGGO EKAVĪSATIMO.

---

[1] P.Kh. yena yeneva vajati.
[2] Br ramako.

304. Netti, 11.
305(b). Cf. Sn. 709.

300. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, the mind delights in not-harming.

301. Always to well-waking wake the disciples of Gotama,
they in whom, day and night, mind loves the 'making-become.'

---

302. Hard is recluse-life; hard is indulgence;
hard are settlements, hard (too) are houses;
ill is intercourse with unequals;
ill is the dogging (fate) of the traveller;
hence a man should not be a traveller,
nor should he be one that is ill-dogged.*

---

303. He who has faith, is with morals endued,
is blest with repute and with riches,
here and there where'er he resort,
here and there is he honoured.

---

304. The good are manifest afar
like mountain of Himâlaya;
the not-good here are not discerned,
as it were arrows shot by night.

---

305. Sitting alone, resting alone, walking alone, unwearied,
training the self alone, let him joy in the fringe of the woodland.

---

* Ground 4.

XXII. NIRAYAVAGGO.

306. Abhūtavādī nirayaŋ upeti yo cāpi katvā na karomi c' āha,—
ubho pi te pecca samā bhavanti nihīnakammā manujā parattha.

307. Kāsāvakaṇṭhā bahavo pāpadhammā asaññatā
pāpā pāpehi kammehi nirayaŋ te upapajjare.

308. Seyyo ayoguḷo bhutto tatto aggisikhûpamo,
yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaŋ asaññato.

309. Cattāri ṭhānāni naro pamatto āpajjatī paradārûpasevī:
apuññalābhaŋ, na nikāmaseyyaŋ, nindaŋ tatiyaŋ, nirayaŋ catutthaŋ.

310. Apuññalābho ca gatī ca pāpikā, bhītassa bhītāya ratī ca thokikā,
rājā ca daṇḍaŋ garukaŋ paṇeti, tasmā naro paradāraŋ na seve.

311. Kuso yathā duggahito hattham evânukantati,
sāmaññaŋ dupparāmaṭṭhaŋ nirayāy' upakaḍḍhati.

306. Sn. 661; Itv., § 48. 311. S. i, 49.

XXII. PURGATORY.

306. Who speaks untruth to purgatory goes,
he too who doing says 'I do it not';
both these, in passing on, equal become,
men of base actions in another world.

---

307. Many about whose neck is yellow robe,
of evil qualities and uncontrolled,
wicked by wicked deeds, in hell they're born.

---

308. Better it were to eat an iron ball,
heated and like a (very) sheaf of fire,[1]
than were a man immoral, uncontrolled,
to make his meals off (the whole) country's alms.

---

309. Four grounds of ill the wanton man
incurs who others' wives pursues:
discredit got, not wanted couch,
and odium third, and hell the fourth.

310. Discredit won and evil bourn,
brief joy for him and her afeared,
and king the heavy rod sends forth:
hence none should other's wife pursue.

---

311. As grass ill-grasped just cuts into the hand,
so monkhood handled ill drags man to hell.

[1] Cf. verse 371.

312. Yaŋ kiñci sithilaŋ[1] kammaŋ, sankiliṭṭhañ ca yaŋ vataŋ,
sankassaraŋ brahmacariyaŋ, na taŋ hoti mahapphalaŋ.

313. Kayirā[2] ce kayirāth' enaŋ, daḷham enaŋ parakkame,
sithilo[1] hi paribbajo bhiyyo ākirate rajaŋ.

---

314. Akataŋ dukkataŋ seyyo, pacchā tapati[3] dukkataŋ,
katañ ca[4] sukataŋ seyyo, yaŋ katvā nânutappati.

---

315. Nagaraŋ yathā paccantaŋ guttaŋ santarabāhiraŋ
evaŋ gopetha attānaŋ, khaṇo ve mā upaccagā.
khaṇâtītā hi socanti nirayamhi samappitā.

---

316. Alajjitāye[5] lajjanti, lajjitāye na[5] lajjare,
micchādiṭṭhisamādānā sattā gacchanti duggatiŋ.

317. Abhaye ca bhayadassino, bhaye câbhayadassino,
micchādiṭṭhisamādānā sattā gacchanti duggatiŋ.

---

[1] F. saṭhil°. [2] K. kayiraŋ. [3] Br tappati.
[4] P.Kh. nu. [5] Cⁿ °tā ye.

312. Tha. 277.
315. Tha. 653, 403, 1005; Thī. 5; cf. Sn. 333.

312. Whatever act is lax and duty fouled
and God-life dubious: (conduct like) this
becomes not that which in much fruit results.

313. What he should do that let him do;
let him promote it doughtily;
the religieux whose ways are slack
goes stirring more and more a dust.[1]

---

314. Not-done is better than ill-done;
ill-done hereafter burning brings;
but better yet the done well-done,
whereby the doer is not burnt.

---

315. Like border city warded in and out
herd ye the self; let not the moment pass
you by! Surely the men of moments past
are grieving handed o'er to purgat'ry.

---

316. They who feel shame where none need be,
who feel no shame where shame should be,
men who have taken up wrong views:
such beings go to evil bourn.

317. Who peril see wherein is none,
who in no peril peril see,
men who have taken up wrong views:
such beings go to evil bourn.

---

[1] Symbol of passionate desire (*rāga*).

318. Avajje vajjamatino, vajje câvajjadassino,
micchādiṭṭhisamādānā, sattā gacchanti duggatiŋ.

319. Vajjañ ca vajjato ñatvā, avajjañ ca avajjato,
sammādiṭṭhisamādānā, sattā gacchanti suggatiŋ.

XXII. NIRAYAVAGGO BĀVĪSATIMO.

XXIII. NĀGAVAGGO.

320. Ahaŋ nāgo va sangāme cāpāto[1] patitaŋ saraŋ
ativākyaŋ titikkhissaŋ, dussīlo hi bahujjano.

321. Dantaŋ nayanti samitiŋ, dantaŋ rājâbhirūhati,
danto seṭṭho manussesu, yo 'tivākyaŋ titikkhati.

322. Varam assatarā dantā, ājānīyā ca sindhavā,
kuñjarā ca mahānāgā, attadanto tato varaŋ.

---

323. Na hi etehi yānehi gaccheyya agataŋ disaŋ
yathā[2] 'ttanā sudantena, danto dantena gacchati.

---

[1] B[r] cāpato. [2] F. yath' attanā.

323. On elephant and training cf. Tha. *passim*, esp. ccvi.

318. Who deem the 'may be' 'must not be,'
in 'may not be' see that which may,
men who have taken up wrong views:
such beings go to evil bourn.

319. Who knows the 'may not be' as such,
and also the 'may be' as such,
men who have taken up right views,
such beings go to lucky bourn.

XXIII. THE ELEPHANT.

320. I, as an elephant within the fray
endures the arrow flying from the bow,
shall outrages in word (endure); surely
of evil morals are the many folk.

321. Trained is the beast that men to concourse lead,
trained is the beast on which the raja rides,
trained is the man who is the best 'mong men,
who worded outrage suffers patiently.

322. Elect are well-trained mules and thoroughbreds
of Sindh, and the wild elephants we 'nagas' (call);
man of the trained self's more elect than these.

---

323. Surely 'tis not by those steeds that a man
may go the land he has seen not;
'tis by the self well-trained that he goes,
thither the trained by the training.

---

324. Dhanapālako nāma kuñjaro
katukappabhedano[1] dunnivārayo
baddho kabalaŋ na bhuñjati,
sumarati nāgavanassa kuñjaro.

---

325. Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpaputtho
punappunaŋ gabbham upeti mando.

---

326. Idaŋ pure cittam acāri cāritaŋ[2]
yenicchakaŋ yatthakāmaŋ yathāsukhaŋ
tadajj' ahaŋ niggahessāmi yoniso,
hatthippabhinnaŋ viya ankusaggaho.

---

327. Appamādaratā hotha, sacittaŋ anurakkhatha.
duggā uddharath' attānaŋ, paṅke satto 'va kuñ-
jaro.[3]

---

328. Sace labhetha nipakaŋ sahāyaŋ
saddhiñcaraŋ sādhuvihāridhīraŋ,
abhibhuyya sabbāni parissayāni,
careyya ten' attamano satīmā.

329. No ce labhetha nipakaŋ sahāyaŋ,
saddhiñcaraŋ sādhuvihāridhīraŋ,
rājā va ratthaŋ vijitaŋ pahāya,
eko care, mātaṅg' araññe va nāgo.

---

[1] Br katukabhedano. [2] Br K. caritaŋ. Cn cārikaŋ.
[3] Br Cn sanno.

---

325. Tha. 17, 101[2]; Netti, 34, 129. 326. Tha. 77, 1130.
327. Mil. 379. 328, 329. Sn. 45, 46.
328-331. M. iii, 154; Vin. i, 350.

324. Wealth-warder, royal elephant
in rut-eruption hard to check,
captive he would no morsel eat,
mindful he, bull-elephant
of the wood where (roamed) his peers.

---

325. Who waxes torpid and in diet gross,
given to sleep and rolling as he lies,
like a great hog with provender replete,
the dolt goes on again, again to birth.

---

326. Of yore this mind a-faring went
where wish or whim or pleasure led;
today I'll hold it fitly checked,
as trainer's hook rut-elephant.

---

327. Become ye fain for seriousness;
hold ye your mind in ward alway;
from evil pass draw out the self
as would wild elephant sunk in swamp.

---

328. If he win a delectable[1] comrade,
walker in faith, more worthy in conduct,
he may overcome all that imperils,
he may walk mindful by him uplifted.

329. If he win no delectable[1] comrade,
walker in faith, more worthy in conduct,
let him like raja rejecting a conquest,
fare by his lonesome, as in the jungle
'mid common elephants fareth the great bull.

---

[1] *Nipāko*, apparently a monopoly of Pali books, is literally 'excellent,' 'choice,' 'superior' (*pat*=rule, *pā*=protect). The Comy. on *Saŋyutta*, i, 13 (I, 3, § 3, 'Jaṭā') defines it as *pārihāriyā-paññā*: warding wisdom, or practical wisdom. F. *prudentem*.

330. Ekassa caritaŋ seyyo, n' atthi bāle sahāyatā.
eko care, na ca pāpāni kayirā appossukko, mātaṅg' araññe va nāgo.

---

331. Atthamhi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarîtarena,
puññaŋ sukhaŋ jīvitasankhayamhi,
sabbassa dukkhassa sukhaŋ pahānaŋ.

332. Sukhā matteyyatā loke, atho petteyyatā sukhā,
sukhā sāmaññatā loke, atho brahmaññatā sukhā.

333. Sukhaŋ yāvajarā sīlaŋ, sukhā saddhā patiṭṭhitā,
Sukho paññāya paṭilābho, pāpān' akaraṇaŋ sukhaŋ.

XXIII. NĀGAVAGGO TEVĪSATIMO.

XXIV. TAṆHĀVAGGO.

334. Manujassa pamattacārino
taṇhā vaḍḍhati māluvā viya,
so plavati[1] hurâhuraŋ
phalam icchaŋ va vanamhi[2] vānaro.

335. Yaŋ esā sahatī[3] jammī taṇhā loke visattikā
sokā tassa pavaḍḍhanti abhivaṭṭaŋ[4] va bīraṇaŋ.

---

[1] Br palaveti. Cn palavatī. F. palavati. [2] F. Cn vanasmi.
[3] Br sahate. [4] F. abhivaḍḍhaŋ; Br abhivuṭṭhaŋ.

---

330. Cf. Vin. i, 353. 334-337. Tha. 399-402.

330. Better is faring of man that is lonely;
not with the foolish may be good comradeship;
lone let him fare, but working no evil,
roam at his ease, as in the jungle
'mid common elephants fareth the great bull.

---

331. When need arises pleasant are the comrades;
content is pleasant; with just this or that;
pleasant is merit when the life is ended;
pleasant is of ev'ry ill the riddance.

332. Pleasant as world rates 'tis to be a mother,[1]
pleasant no less it is to be a father,
pleasant as world rates is the monkish calling,
pleasant no less it is to be a brahman.

333. Pleasant as lasting till old age are morals,
pleasant the faith that has been well established,
pleasant it is to have attainèd wisdom,
not committing evil things is pleasant.

XXIV. CRAVING (THIRST).*

334. For man who fares in wantonness
craving like creeper (in him) grows;
he hovers back and forth again,
as ape in forest seeking fruit.

335. Whom she, the vile one, 'craving,' overcomes,
maker of noxious cleavings-to-the-world,
for him sorrows grow up and multiply,
as rank entwining bine of vīraṇa.

* Grounds 1, 2, 4, 5.

[1] In these four lines the Pali has everywhere the abstract: 'motherhood,' etc.

336. Yo c' etaŋ sahatī jammiŋ taṇhaŋ loke duraccayaŋ
soka tamhā papatanti, udabindū va pokkharā.

337. Taŋ vo vadāmi bhaddaŋ vo yāvant' ettha samāgatā,
taṇhāya mūlaŋ khaṇatha, usīrattho va bīraṇaŋ.
mā vo naḷaŋ vo[1] soto vo Māro bhañji punappunaŋ.

338. Yathāpi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhânusaye anūhate
nibbattatī dukkham idaŋ punappunaŋ.

339. Yassa chattiŋsatī sotā manāpassavaṇā bhusā
vāhā vahanti duddiṭṭhiŋ saṅkappā rāganissitā.

340. Savanti sabbadhī[2] sotā, latā ubbhijja tiṭṭhati,
tañ ca disvā lataŋ jātaŋ mūlaŋ paññāya chindatha.

341. Saritāni sinehitāni ca somanassāni bhavanti jantuno
te sātasitā sukhesino, te ve jātijarûpagā narā.

342. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
saŋyojanasangasattakā
dukkham upenti punappunaŋ cirāya.

343. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
tasmā tasiṇaŋ vinodaye
bhikkhu ākankhī[3] virāgam attano.

[1] F. vo. [2] F. sabbadā.
[3] Br ākankhanto, *omitting* bhikkhu. F. ākaṅkha.

337[1]. Jāt. iii, 387.
338. Netti, 42. 339[2], 340[1]. Tha. 760[2], 761[1]. 340[1]. Sn. 1034.

336. But he who 'craving,' vile one, overcomes,
who in this world is hard to overpass,
sorrows from off him fall and drop away,
as from the lotus leaf the drop of dew.

337. This do I say to you, so far as here
ye are together come: good luck to you!
dig up the root of craving, as ye were
a man in quest of vīraṇa's sweet root.[1]
Let it not be with you that ye, the reed,
Māra the stream, he break you o'er and o'er.

338. Just as, in root undamaged, strong,
the tree, though hewn, just sprouts again,
so too, in latent tendency,
of craving not torn out, is born
this that is Ill, again, again.

339. In whom[2] are streams (of craving) thirty-six,
currents of what is sweet, tumultuous,
as bearers bear along him-of-bad-views,
purposes in the passions having source.

340. (And) everywhere the streams are flowing on,
(and) ever burgeoning the creeper stands:
but this, when you have seen, with wisdom cut
this creeper to its (very) birth, its root.

341. Things flowing and things unctuous
pleasures become for Everyman;
men set on pleasure, bent on quest
of happiness, men verily
to birth and age are given o'er.

342. Man who on craving sets high rank
wriggles and crawls like captive hare,
fast in its fetters and its bonds
goeth his way to hap of ill
again, again for many a day.

343. Man who on craving sets high rank
wriggles and crawls like captive hare,
hence should the monk this thirst dispel,
desiring fading for the self.

---

[1] *Usīra* is the fragrant root of vīraṇa grass. Digging required 'a great spade.' *Comy.*

[2] Lit. to, or for, or of, whom.

344. Yo nibbanatho vanâdhimutto
vanamutto vanam eva dhāvati,
tam puggalam eva passatha.
mutto bandhanam eva dhāvati.

---

345. Na taŋ daḷhaŋ bandhanam āhu dhīrā
yad āyasaŋ dārujam babbajañ ca,
sārattarattā maṇikuṇḍalesu,
puttesu dāresu ca yā apekhâ.

346. Etaŋ daḷhaŋ bandhanam āhu dhīrā
ohārinaŋ sithilaŋ duppamuñcaŋ,
etam pi chetvāna paribbajanti
anapekkhino kāmasukhaŋ pahāya.

---

347. Ye rāgarattânupatanti sotaŋ,
sayankataŋ makkaṭako va jālaŋ.
etam pi chetvāna vajanti dhīrā
anapekkhino sabbadukkhaŋ pahāya.

---

348. Muñca pure, muñca pacchato, majjhe muñca bhavassa pāragū,
sabbattha vimuttamānaso na puna jātijaraŋ upehisi.

---

349. Vitakkapamathitassa jantuno, tibbarāgassa subhânupassino,
bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaŋ karoti bandhanaŋ.

350. Vitakkûpasame ca yo rato, asubhaŋ bhāvayatī sadā sato,
esa kho vyantikāhiti, esa-cchecchati Mārabandhanaŋ.

---

351. Niṭṭhangato asantāsī vītataṇho anangaṇo
acchiddi[1] bhavasallāni, antimo 'yaŋ samussayo.

---

[1] F. Cⁿ acchidda.

345[3,4]. Tha. 187[2]. 345, 346. S. i, 77; Jāt. ii, 140; Netti, 35, 153.
345[4]. Sn. 38. 350. Mil. 391.

344. Whoso, come forth from wood wood-free,
to that same wood runs back again,
now look at that same man! Set free
to the same jail he runs again.

345. Not this is sturdy bond, have said the worthy,
of iron made, or timber, or of rushes;
but where is craze of passion for the jewel,
the bracelet, for the wives and for the children:

346. This is the sturdy bond, have said the worthy,
bearing men down, insidious,[1] hard to loosen,
and this (once) cutting they are (free) to wander,
uncrazed, and rid of pleasure in the senses.

347. The crazed with lust fall in and down the current,
as down the self-made web descends the spider;
and this too cutting, men inspired forth wander
uncrazed, with all the ills (of life) put from them.

348. Let go the past, let go the things hereafter,
let go the middle things, yon-farer of becoming!
with mind on every side at liberty,
you'll not come back again to birth and age.

349. In the man who taking thought is worried,
keen of passion contemplating beauty,[2]
all the more is craving in him growing,
lo! he's fashioning a sturdy prison.

350. But the man who loves abated thinking,
ever mindful makes-become the ugly,
lo! he'll make an utter end (of craving),
he will break the prison-house of Māra.

351. End-goer is he, all unafraid and gone
for him is craving, rid is he of stain,
darts of becoming has he cut clean out;
this (body) is his final congeries.

[1] Cf. verse 312: lax. [2] Cf. verses 7, 8.

352. Vītataṇho anādāno niruttipadakovido
akkharānaŋ sannipātaŋ jaññā pubbāparāni[1] ca,
sa ve antimasārīro mahāpañño (mahāpuriso) ti vuccati.

---

353. Sabbâbhibhū sabbavidū 'ham asmi, sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto, sayaŋ abhiññāya kam uddiseyyaŋ?

---

354. Sabbadānaŋ dhammadānaŋ jināti.
sabbaŋ rasaŋ dhammaraso jināti.
sabbaŋ ratiŋ dhammaratī jināti.
taṇhakkhayo sabbadukkhaŋ jināti.

---

355. Hananti bhogā dummedhaŋ no ve[2] pāragavesino,
bhogataṇhāya dummedho hanti aññe va[3] attanaŋ.[4]

---

356. Tiṇadosāni khettāni, rāgadosā ayam pajā;
tasmā hi vītarāgesu dinnaŋ hoti mahapphalaŋ.

357. Tiṇadosāni khettāni, dosadosā ayam pajā;
tasmā hi vītadosesu dinnaŋ hoti mahapphalaŋ.

358. Tiṇadosāni khettāni, mohadosā ayam pajā;
tasmā hi vītamohesu dinnaŋ hoti mahapphalaŋ.

359. Tiṇadosāni khettāni, icchādosā ayam pajā,
tasmā hi vigaticchesu dinnaŋ hoti mahapphalaŋ.

XXIV. TAṆHĀVAGGO CATUVĪSATIMO.

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[1] Sc K. pubbaparāni. [2] F. ce. [3] Br ca. [4] Sc attano.

353. M. i, 171; Vin. i, 8. Cf. Sn. 211; S. ii, 284; KV. 289. Therīgāthā Comy., p. 220; Mvst. iii, 326. Anūpalitto: *ū met. causa.*

352. Gone is all craving; he doth nothing take;
skilled is he in the sequence of the word;
conflux of letters fore and aft he knows;[1]
he verily his final body bears,
man of great wisdom (great man) is he called.*

---

353. All have I overcome; all things I know;
'mid all things undefiled, renouncing all;
in death of craving free, I of myself
know well—whose (pupil) should I call myself?†

---

354. Every gift the gift of Dhamma conquers,
every taste the taste of Dhamma conquers,
every love the love of Dhamma conquers,
waning of craving conquers every ill.†

---

355. Wealth slays the man of low sagacity,
but never them whose quest is the beyond.
The man of low sagacity athirst for wealth
doth slay, as slew he other men, the self.

---

356. Weed-blemished the fields;[2] lust-blemished this race,
hence fertile what's given to men rid of lust.‡

357. Weed-blemished the fields; hate-blemished this race,
hence fertile what's given to men rid of hate.

358. Weed-blemished the fields; this race dulness blights,
hence fertile what's given to men who're not dull.

359. Weed-blemished the fields; wish-blemished this race,
hence fertile what's given to men rid of wish.

---

* Grounds 4, 5. † Ground 14. ‡ 356-9. Grounds 3, 8, 9.

[1] This can only refer to the rising, the new importance, in the craft of writing, relatively unknown at the Third Council.

[2] Field(s) *came to be* a symbol for giving to the monk.

XXV. BHIKKHUVAGGO.

360. Cakkhunā saŋvaro sādhu, sādhu sotena saŋvaro,
ghāṇena saŋvaro sādhu, sādhu jivhāya saŋvaro,

361. kāyena saŋvaro sādhu, sādhu vācāya saŋvaro,
manasā saŋvaro sādhu, sādhu sabbattha saŋvaro.
sabbattha saŋyuto bhikkhu sabbadukkhā pamuccati.

---

362. Hatthasaŋyato pādasaŋyato, vācāya saŋyato saŋyatuttamo,
ajjhattarato samāhito, eko santusito: tam āhu bhikkhuŋ.

---

363. Yo mukhasaŋyato bhikkhu mantabhāṇī anuddhato
atthaŋ dhammañ ca dīpeti madhuraŋ tassa bhāsitaŋ.

---

364. Dhammârāmo, dhammarato, dhammaŋ anuvicintayaŋ,
dhammaŋ anussaraŋ, bhikkhu saddhammā na parihāyati.

---

365. Salābhaŋ nâtimaññeyya, nâññesaŋ pihayañ care.
aññesaŋ pihayaŋ bhikkhu samādhiŋ nâdhigacchati.

360, 361. Mvst. iii, 423. 361[1,2]. S. i, 73; Mil. 399.
362[2]. Tha. 981 (*has* susamāhitatto); Mvst. iii, 423.
363[1]. Cf. Sn. 850[2]; Tha. 2[1].
364. Itv., § 86; Tha. 1032. 364[1]. S[n] 327; Mvst. iii, 422.

XXV. MONKS.

360. Restraint in eye is good, and good restraint in ear,
restraint in smell is good, and good restraint in tongue.

361. Restraint in act is good, and good restraint in speech,
restraint in mind is good, good everywhere restraint;
restrainèd everywhere, the monk from every ill obtains release.

---

362. Whoso is hand-controlled and foot-controlled,
whoso is speech-controlled, of men controllèd best,*
who fain is for the inner world, intent,[1]
lone and contented: him they call a monk.

---

363. The monk who holds his face under control,[2]
who speaks the mantra, is not arrogant,
who weal and dharma teaches: sweet his speech.

---

364. Dharma-enjoyer, dharma-lover, on dharma pondering,
dharma remembering, a monk (as such)
from very dharma doth not fall away.

---

365. What he has gotten let him not despise;
nor (gain) of others wanting let him fare;
wanting the gains of others, (such) a monk
to concentration does not win his way.

---

* Grounds 6, 8, 9.

---

[1] In the Sāriputta gāthās: 'has the self well intent.' Tha. 981.
[2] 'It is a great thing to conquer one's face.' Emerson, 'Behaviour.'

366. Appalābho pi ce bhikkhu salābhaŋ nâtimaññati,
tаŋ ve devā pasaŋsanti suddhâjīvaŋ atanditaŋ.

---

367. Sabbaso nāmarūpasmiŋ yassa n' atthi mamāyitaŋ,
asatā sa na socati, sa ve bhikkhûti vuccati.

---

368. Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
adhigacche padaŋ santaŋ saṅkhārûpasamaŋ sukhaŋ.

369. Siñca bhikkhu imaŋ nāvaŋ, sittā te lahum essati,
chetvā rāgañ ca dosañ ca tato nibbānam ehisi.

370. Pañca chinde, pañca jahe, pañca c' uttari bhāvaye.
pañca sangātigo bhikkhu oghatiṇṇo ti vuccati.

371. Jhāya, bhikkhu, mā ca pamādo,
mā te kāmaguṇe bhamassu cittaŋ.
mā lohaguḷaŋ giḷī pamatto.
mā kandi dukkham idan ti ḍayhamāno

---

367. Sn. 950. 367[2]. Sn. 861.
368[2]. Tha. 11[2]; cf. 521[1]. Cf. 368, 369. Mvst. iii, 421, 523.
370. S. i, 3; Tha. 15, 633; Netti, 70. 37[1]. Tha. 119[2].

366. Though little be that which he has received,
the monk who (ne'ertheless) what he has got
despises not, him devas verily
commend as life-pure and unfaltering.

---

367. For whom no 'mine-thing' is, no name-and-shape,
for that-which-is-not[1] grieving not he's called a monk.

---

368. The monk who dwells in amity,
believing in the Buddha-lore,
may win his way to holy sphere,
to peace from worries, happiness.*

369. Bale out this boat, monk; balèd out
'twill lightly go along for you;
cut out both passion and ill-will,
so will you come to waning-out.†

370. Five cut thou off, five leave behind,
but five in further (worlds) expand;
he who the fivefold bond transcends,[2]
a monk flood-traversed is he called.

371. Muse, monk! be you not wanton, man!
be you not one whose mind on ways
of sense-desire a-whirling goes;
be you not as a wanton man
a swallower of (hell's) lead-ball!
be you not while you're burning there
wailer: O woe! O misery!

---

* Ground 14. † Ground 10 and for all, 1-8.

---

[1] Here 'the man' (*purisa*) is the main thing; the 'mine': property, and instruments of mind in body are relatively unreal, unimportant.

[2] These four fives in ecclesiastical teaching were (1, 2) the ten fetters, the spiritual faculties (faith, mindfulness, effort, concentration, wisdom) and the five: lust, hate, dulness, conceit, (wrong) opinion.

372. N'atthi jhānaŋ apaññassa paññā n' atthi ajjhāyato
yamhi jhānañ ca paññā ca, sa ve nibbānasantike.

373. Suññâgāraŋ paviṭṭhassa, santacittassa bhikkhuno
amānusī ratī hoti sammā dhammaŋ vipassato.

374. Yato yato sammasati khandhānaŋ udayabbayaŋ,[1]
labhatī pītipāmojjaŋ amataŋ taŋ vijānataŋ.

375. Tatrâyam ādi bhavati idha paññassa bhikkhuno,
indriyagutto santuṭṭhi pātimokkhe ca saŋvaro,
mitte bhajassu kalyāṇe, suddhājīve, atandite.

376. Paṭisanthāravuty' assa, ācārakusalo siyā,
tato pāmojjabahulo dukkhass' antaŋ karissati.

---

377. Vassikā viya pupphāni maddavāni pamuñcati,
evaŋ rāgañ ca dosañ ca vippamuñcetha bhikkhavo.

---

378. Santakāyo santavāco santavā[2] susamāhito
vantalokâmiso bhikkhu upasanto ti vuccati.

---

[1] F. C[o] udayavyayaŋ. [2] Com. santamano.

374[1]. Cf. Tha. 23[1].

372. No musing is there for the unwise man,
nor wisdom for the man who muses not;
in whom are found musing and wisdom too
he verily is near the waning-out.*

373. To monk who into empty place has come
with peaceful mind, there comes a joy not born
of earth as he with insight dharma heeds.

374. When now, when then he grasps the rise and fall
of many things, rapture and joy he wins
of those who can discern the deathless That.[1]

375. There (in the Rule) this groundwork comes to be
for monk of wisdom: warding of (every) sense,
content, and in the Code the (life) controlled,
and he must seek the company of friends
lovely (in deed), life-pure, unfaltering.

376. Let him be cordial in his ways;
he should be righteous in his deeds;
thereby, filled with abundant joy,
he'll come to make an end of ill.

---

377. Like as the jasmine sheds its faded blooms,
so do you, monks, let lust and ill-will go.

---

378. The monk of pious deed, of pious word,
of pious mind, intent, with worldly lure
spewed out, is called a man of piety.

---

* Ground 10.

[1] 'So he knowing That became immortal,' Ait. 2, 4, 6. 'He who knows this, having reached That, becomes immortal,' Kaus. 2, 13. 'Knowing That, the wise become immortal,' Kena, 2, 13. 'That is the immortal veiled by being' (or, the real), Bṛhad. 1, 6, 3, etc.

379. Attanā coday' attānaŋ, paṭimāse attam[1] attanā,
so attagutto satimā sukhaŋ bhikkhu vihāhisi.

380. Attā hi attano nātho, attā hi attano gati,
tasmā saŋyamay' attānaŋ, assam bhadraŋ va vā-
ṇijo.

---

381. Pāmojjabahulo bhikkhu pasanno Buddhasāsane,
adhigacche padaŋ santaŋ sankhārûpasamaŋ sukhaŋ

---

382. Yo have daharo bhikkhu yuñjati Buddhasāsane,
so'maŋ lokaŋ pabhāseti abbhā mutto va candimā.

XXV. BHIKKHUVAGGO PAÑCAVĪSATIMO.

XXVI. BRĀHMAṆAVAGGO.

383. Chinda sotaŋ, parakkamma, kāme panuda brāh-
maṇa !
sankhārānaŋ khayaŋ ñatvā akataññû 'si brāhmaṇa !

---

384. Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
ath' assa sabbe saŋyogā atthaŋ gacchanti jānato.

---

[1] K. paṭimāse 'ttam. B[r] paṭimaŋsetha attanā.

379[1]. Cf. Tha. 637. 381. Tha. 11.
382. M. ii, 104; Tha. 873. 382[1]. Tha. 203.
383[1]. S. i, 49. 383-423. Sn. 620-647.

379. The man should by the self incite the self,
the man should by the self hold back the self;
he by the self safe-guarded and alert:—
lo! monk, in happiness thou'lt come to dwell.

380. Yea, 'tis the self is warder of the self;[1]
yea, and the self the bourn is of the self![2]
hence shouldst thou watch over the self
as merchant over charger thoroughbred.

---

381. Now let the monk filled with exceeding joy,*
believing in the Buddha-doctrine (taught),
go up into the holy, happy sphere
where worldly worries trouble him no more.

---

382. Surely the monk who young hath yoked
himself to Buddha-doctrine (taught)*
sheddeth a radiance o'er the world
as moon when coming free from cloud

XXVI. THE BRAHMAṆA.

383. Cut off the stream, press onward, drive away
desires of sense, thou brahman (man of worth)!
hast thou the waning of world-worries learnt,
adept art, brahman! in the things not made.

---

384. When in two things the brahman, man of worth,
becomes farer-to-the-beyond, for him,
the knower, every bond is done away.

---

* Ground 14.

[1] See footnote to verse 160.

[2] 'To become one for whom Brahman (=Atman) is all: this is for him the highest bourn (*gati*). . . . The Man: this is the course (*kāṣṭhā*), this is the highest bourn,' Bṛhad. 4, 3, 32; Kaṭha, 3, 6.

385. Yassa pāraŋ apāraŋ vā pārâpāraŋ na vijjati,
vītaddaraŋ, visaŋyuttaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

386. Jhāyiŋ, virajam āsīnaŋ, katakiccaŋ, anāsavaŋ,
uttamattham anuppattaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

387. Divā tapati ādicco, rattiŋ ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo.
atha sabbam ahorattaŋ buddho tapati tejasā.

---

388. Bāhitapāpo ti brāhmaṇo, samacariyā samaṇo ti vuccati,
pabbājayam[1] attano malaŋ, tasmā pabbajito ti vuccati.

---

389. Na brāhmaṇassa pahareyya,[2] nâssa muñcetha brāhmaṇo.
dhī brāhmaṇassa hantāraŋ, tato dhī yassa muñcati.

390. Na brāhmaṇass' etad akiñci seyyo
yadā nisedho manaso piyehi,
yato yato hiŋsamano nivattati
tato tato sammati-m-eva dukkhaŋ.

---

391. Yassa kāyena vācāya manasā n' atthi dukkataŋ,
saŋvutaŋ tīhi ṭhānehi, tam ahaŋ brūmi brāhmaṇaŋ.

---

[1] Cn. pabbājāy'. [2] F. hareyya.

385. Cf. Sn. 1129. 387. Cf. S. i, 15. 388[1]. Cf. Ud. i, 4.
391. Netti, 183.

385. For whom beyond and not beyond are not,
or both beyond and not beyond,[1] that man
with terror gone, detached, I brahman call.*

386. The man of musing, man of faded dye,
the sitter, man of finished work, one rid
of āsavas, his utmost weal attained,
that man I call a brahman, man of worth.†

387. By day shines sun, by night beams moon,
armoured the warrior shines,
as muser shines the man of worth,
but all the day and all the night
by ardour shines the wake.

388. 'Ejector of evil' is the brahman called,
'he of calm-life' (is callèd) a recluse;
making to go forth flaws o' the self:
therefore 'forth-goner' is he called.

389. He should not strike a brahman, man of worth,
nor should (such) brahman on him vent (his wrath);
fie! on the man who brahman strikes,
fie! on the man who then should vent (his wrath)!

390. More than a little better for a brahman 'tis,
when in things prized he holds the mind reserved;
As oft as mind-to-harm he turns away,
so often (to him) comes suaging of ill.‡

391. Whose deed and word and thought give no offence,
him in three opportunities restrained,
that man I call a brahman, man of worth.

* Ground 5. † Ground 16. ‡ Ground 15.

[1] Com. sees here senses and sense-objects!

392. Yamhā dhammaŋ vijāneyya sammāsambuddhadesitaŋ,
sakkaccaŋ tan namasseyya, aggihuttaŋ va brāhmaṇo.

---

393. Na jaṭāhi, na gottena, na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca, so sukhī, so ca brāhmaṇo.

---

394. Kiŋ te jaṭāhi dummedha ! kiŋ te ajinasāṭiyā !
abbhantaran te gahaṇaŋ, bāhiraŋ parimajjasi !

---

395. Paŋsukūladharaŋ jantuŋ, kisaŋ, dhamanisanthataŋ,
ekaŋ vanasmiŋ jhāyantaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

396. Na câham brāhmaṇam brūmi yonijaŋ mattisambhavaŋ,
bhovādī nāma so hoti, sa ce hoti sakiñcano,
akiñcanaŋ anādānaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

397. Sabbasaŋyojanaŋ chetvā yo ve na paritassati,
sangātigaŋ visaŋyuttaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

398. Chetvā nandiŋ[1] varattañ ca, sandāmaŋ[2] sahanukkamaŋ,
ukkhittapaḷighaŋ buddhaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

[1] F. nandhiŋ. [2] F. sandānaŋ.

395[1]. Cf. Tha. 243[1].
396-423. Sn. 620-647.
396. Cf. Uttarâdhy., p. 14.
398[1]. S. i, 16, 63.

392. From whom he should have come to know
Dhamma by true Sambuddha taught,
with reverence should he honour him,
as brahman sacrificial fire.*

---

393. Not by the braids, the clan, the birth is a man brahman true;
in whom are truth and dharma, he is well, is brahman he.

---

394. What use are braids to you, you unsagacious man!
what use to you is skin of antelope!
your inside is a jungle, outside you make smooth!

---

395. The man of dustheap-gear, the lean, of network skin, the lone,
the muser in the wood: him I call brahman, man of worth.†

396. I call none brahman for that he
is of (this) race, is of (that) mother born;
such man will dub (you) sir! yea, be a man of means;
the man who nothing has, who nothing takes:
that man I call a brahman, man of worth.

---

397. The man who every fetter has cut off,
yea, who is in no turmoil (of the mind),
transcending bonds, detached in every way:
that man I call a brahman, man of worth.

---

398. The man who's cut the trace and (cut) the strap,
the bridle and the thong, and has the latch
that bars the door thrown up, he who is wake:
that man I call a brahman, man of worth.‡

---

* Ground 14. † Ground 6. ‡ Ground 4.

399. Akkosaŋ vadhabandhañ ca aduṭṭho yo titikkhati,
khantībalaŋ balānīkaŋ tam ahaŋ brūmi brāhmaṇaŋ.

400. Akkodhanaŋ vatavantaŋ sīlavantaŋ anussutaŋ,
dantaŋ antimasārīraŋ tam ahaŋ brūmi brāhmaṇaŋ.

401. Vāri pokkharapatte va āragge-r-iva sāsapo,
yo na lippati kāmesu, tam ahaŋ brūmi brāhmaṇaŋ.

402. Yo dukkhassa pajāṇāti idh' eva khayam attano,
pannabhāraŋ visaŋyuttaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

403. Gambhīrapaññaŋ medhāviŋ, maggâmaggassa kovidaŋ,
uttamattham anuppattaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

404. Asaŋsaṭṭhaŋ gahaṭṭhehi anāgārehi cûbhayaŋ
anokasāriŋ appicchaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

405. Nidhāya daṇḍaŋ bhūtesu tasesu thāvaresu ca,
yo na hanti na ghāteti, tam ahaŋ brūmi brāhmaṇaŋ.

406. Aviruddhaŋ viruddhesu attadaṇḍesu nibbutaŋ
sâdānesu anādānaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

405. Cf. 142. 405[1,2]. Mvst. i, 358. 406. Cf. S. i, 236.

399. He who unangered bears reproach and stripes
and jail, in patience strong, arrayed in strength:
that man I call a brahman, man of worth.

400. Unangered, dutiful, and virtuous,
unspotted, trained, in (earth's) last body garbed:
that man I call a brahman, man of worth.

401. As water clings not to a lotus leaf,
nor grain of mustard plant to point of awl,
so he who clings not to desires of sense:
that man I call a brahman, man of worth.

402. Who for the self, e'en here, knows wane of ill,
him of the fallen burden, him detached,
that man I call a brahman, man of worth.

403. Him of deep wisdom and sagacity,
versed in the Way and in the not-Way versed,
him who has come to win weal uttermost:
that man I call a brahman, man of worth.*

404. Not with lay-folk associate, or with
the houseless people, or with both of these;
faring without a house, with wishes few:
that man I call a brahman, man of worth.

405. Whoso has laid aside the rod (of force),
concerning creatures cowed or truculent,
whoso smites not, nor makes (another) slay:
that man I call a brahman, man of worth.

406. Whoso among withstanders withstands not,
is passive 'mong uplifters of the rod,
who among them who take no taker is:
that man I call a brahman, man of worth.

* Ground 15.

407. Yassa rāgo ca doso ca māno makkho ca pātito,
sāsapo-r-iva āraggā, tam ahaŋ brūmi brāhmaṇaŋ.

---

408. Akakkasaŋ viññāpāṇiŋ giraŋ saccaŋ udīraye,
yāya nâbhisaje kañci, tam ahaŋ brūmi brāhmaṇaŋ.

---

409. Yo 'dha dīghaŋ va rassaŋ vā aṇuŋ thūlaŋ subhâsubhaŋ
loke adinnaŋ nâdiyati, tam ahaŋ brūmi brāhmaṇaŋ.

---

410. Āsā yassa na vijjanti asmiŋ loke paramhi ca,
nirāsayaŋ visaŋyuttaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

411. Yass' âlayā na vijjanti aññāya akathaŋkathī,
amatogadhaŋ anuppattaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

412. Yo 'dha puññañ ca pāpañ ca ubho sangaŋ upaccagā,
asokaŋ virajaŋ suddhaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

413. Candaŋ va vimalaŋ suddhaŋ vippasannam anāvilaŋ,
Nandībhavaparikkhīṇaŋ,[1] tam ahaŋ brūmi brāhmaṇaŋ.

---

[1] Com. tīsu bhavesu . . . taṇhaŋ.

407. The man in whom passion and hate and pride
and cant (all) have been made to fall,
as falls the mustard-seed from point of awl:
that man I call a brahman, man of worth.

---

408. Who with a voice not harsh, informative.
may teach the true, and no one vilify:
that man I call a brahman, man of worth.

---

409. Who in this world naught takes that is not given,
or long or short, fine, coarse, or fair or foul:
that man I call a brahman, man of worth.

---

410. The man in whom longings can find no place
as to this world or as to other worlds,
him of no longings, utterly detached:
that man I call a brahman, man of worth.*

---

411. For whom the wonted grooves exist not, he who knows,
who asks not how is this and how is that,
the plunge into the deathless has attained:
that man I call a brahman, man of worth.

---

412. Whoso hath here the merit and the evil, yea,
who hath transcended both of them as bonds,
the man griefless, dye-faded, purified:
that man I call a brahman, man of worth.†

---

413. Whoso as moon unspotted, pure, serene,
stainless, for whom bliss and becoming have gone out:
that man I call a brahman, man of worth.†

---

* Ground 5. † Grounds 15, 7.

414. Yo 'maŋ[1] paḷipathaŋ duggaŋ saŋsāraŋ moham accagā,
tiṇṇo pāragato jhāyī anejo akathankathī,
anupādāya nibbuto, tam ahaŋ brūmi brāhmaṇaŋ.

---

415. Yo 'dha kāme pahatvāna anāgāro paribbaje,
kāma[2]-bhavaparikkhīṇaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

416 Yo 'dha taṇhaŋ pahatvāna anāgāro paribbaje,
taṇhā-bhavaparikkhīṇaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

417 Hitvā mānusakaŋ yogaŋ dibbaŋ yogaŋ upaccagā,
Sabbayogavisaŋyuttaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

418 Hitvā ratiñ ca aratiñ ca sītibhūtan nirūpadhiŋ,
sabbalokâbhibhuŋ vīraŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

419. Cutiŋ yo vedi sattānaŋ upapattiñ ca sabbaso,
asattaŋ sugataŋ buddhaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

420. Yassa gatiŋ na jānanti devā gandhabbamānusā,
khīṇâsavaŋ arahantaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

[1] K. imaŋ. [2] F. kāmā.

414. Cf. A. iv, 290.
420. Cf. Mbh. xiii, 113, 7.

414. Him who has fared past quagmire and bad road,
world-faring, and the baffling in 't has crossed,
has traversed, gone beyond, a muser is,
unmoved and grasping naught, has waned away:*
that man I call a brahman, man of worth.

---

415. Whoso here getting rid of sense-desires,
houseless should wander, with desires of sense,
and with becoming wanèd utterly:
that man I call a brahman, man of worth.

---

416. The man who here of craving getting rid,
houseless should wander, with (all) cravings waned,
and with becoming wanèd utterly:†
that man I call a brahman, man of worth.

---

417. The man who has discarded human ties,
and has transcended ties of deva-world,
from every tie lives utterly detached:
that man I call a brahman, man of worth.‡

---

418. Whoso, of fondness and aversion rid,
has cool become, and void of life's substrate,
hero who every world has overcome:
that man I call a brahman, man of worth.‡

---

419. Whoso has come to know in every way
decease of beings and their going on to be,
without attachment, well-farer, awake:
that man I call a brahman, man of worth.

---

420. He of whose bourn nor devas know, nor they
expert in deva-music, nor the men
of earth, quenched as to āsava, ar'han:
that man I call a brahman, man of worth.

---

* Ground 10. † Ground 7. ‡ Grounds 5, 2; *cf.* p. xxviii, l. 24.

421. Yassa pure ca pacchā ca majjhe ca n' atthi kiñcanaŋ,
akiñcanaŋ anādānaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

422. Usabham pavaraŋ vīraŋ mahesiŋ vijitāvinaŋ
anejaŋ nahātakaŋ buddhaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

---

423. Pubbe-nivāsaŋ yo vedī saggâpāyañ ca passati,
atho jātikkhayam patto, abhiññā, vosito, muni,
sabbavositavosānaŋ, tam ahaŋ brūmi brāhmaṇaŋ.

XXVI. BRĀHMAṆAVAGGO CHABBĪSATIMO.

---

1. *Yamakaŋ Appamādaŋ Cittaŋ*
Pupphaŋ Bālena Paṇḍitaŋ
Arahantaŋ Sahassena
Pāpaŋ Daṇḍena, te dasa ;

2. *Jarā Attā ca Loko ca Buddhaŋ Sukhaŋ Piyena ca*
Kodhaŋ Mālañ ca Dhammaṭṭhaŋ Maggavaggena vī-
sati ;

3. *Pakiṇṇakaŋ Nirayaŋ Nāgo*
Taṇhaŋ Bhikkhu ca Brāhmaṇo :
ete chabbīsatī vaggā
desitâdiccabandhunā.

DHAMMAPADAŊ NIṬṬHITAŊ.

421[1]. Cf. Tha. 537.
423. Cf. M. ii, 144; S. i, 167; A. i, 165; Itv., § 99.

421. The man for whom the past and present things
and things in midst (of us) are (as 'twere) naught,
who nothing has, and who takes nothing up:
that man I call a brahman, man of worth.

---

422. The bull-like man, the man elect, hero,
great seer and conqueror, unmoved,
bather regenerate, the man awake:
that man I call a brahman, man of worth.

---

423. Whoso has come to know where erst he lived,
and sees the lucky world, the world of doom,
now that the waning out of birth he's won,
a super-knower, finished, valuer,
him who has finished every finishing:*
that man I call a brahman, man of worth.[1]

---

* Ground 15.

[1] I here suggest a pada has been dropped and three padas of later values interpolated. Cf. *vv.ll.* in Iti-vuttaka. The dropped pada may possibly have been identical with that in verse 166:

attadatthena abhiññā[*ya*]
(who weal o' the self has come to know).